THE FIRST SNOWFALL — *Photo, H. Armstrong Roberts*

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Photo, Ewing Galloway, N.Y.

Oh, favors every year made new!
Oh, gifts with rain and sunshine sent!
The bounty overruns our due,
The fulness shames our discontent.

—JOHN GREENLEAF WHITTIER

EDITORIAL

American Education Week

THE fourteenth annual American Education Week will be observed November 5-11, 1934. The occasion is celebrated each year during the week that includes Armistice Day, beginning on Monday in the schools and closing on Sunday with appropriate services in the churches. The general theme of American Education Week 1934 is "Educating for Tomorrow." Because of the importance of character training in the preparation of young people for a changing social order, the topic for American Education Week Sunday, November 11, "Enriching Character through Education," is particularly important.

It is suggested that ministers observe the week by special sermons and by promoting observance throughout the week in contacts with members of the community. Sunday school classes might well celebrate American Education Week by building their programs around the topics for the week. The improvement of government in the community and the nation and the part which schools and churches may take in education for citizenship will be an appropriate subject for discussion this year. The problem of increasing leisure time and the worthy use of this time in the days ahead may be used as the foundation of an interesting class meeting, showing how churches may lead in guiding recreation. An appreciation of home and the significance of worthy home membership is another topic which may be made the basis of Sunday school lessons. Young people's societies have an opportunity to build their programs for American Education Sunday around the theme, "Planning for Tomorrow."

For further suggestions for the observance of this week in the churches, ministers and other church leaders are invited to write to the National Committee on American Education Week, 1201 Sixteenth Street, N. W., Washington, D. C.

Why, We Do That Now!

IN A teachers' meeting a certain leader was presenting what he fondly thought was a new way of doing one's work as a Sunday school teacher. In fact, he had prepared his message particularly to help a certain Mr. M————, one of the teachers. He made as strong a contrast as he dared, without getting personal, between the way Mr. M———— did his work and the better way. He skillfully guided the discussion to make that point clear. After the meeting, Mr. M———— came to the speaker to say, "I was very glad to hear you present the matter that way tonight, Mr. F————. It makes me feel encouraged. *That is the way I have always taught.*" He seemed to imply that he was glad the other teachers had been there to be put straight.

In this journal some months ago, an article dealt with making certain lessons "life-centered." It set forth a way of working vastly different from most present practice. One reader commented on it to say that the article meant only "making the application" and that folks had always been doing that. Between the two there was a great difference, but one reader, at least, did not see it.

It is a common experience for new plans and new programs to be received by the listener with the complacent statement, "Why, we do that now." Sometimes it is more devastating—"We have always done that." Or, again, it annihilates the poor speaker utterly—"We tried that years ago, and it didn't work."

The trouble usually lies in our inability to see what the new idea means; we read into it only what we now do. We see it through the friendly spectacles of our own imagined success and our accustomed grooves of thought and action.

One of the first steps in growing leadership is the ability to see clearly the strong and weak points of our present work, and also to see with an equal clearness just what a new and better way means. Thus, we would not be so sure that we are now doing every good thing that could be thought of.

How Far Back Will We Swing?

NOT many years have passed since young people were led to sign all sorts of pledges in youth conferences and other places without careful preliminary thought of all of the issues involved in the obligation they were assuming. The practice grew out of date because leaders discovered that such pledges had little meaning. Young people signed them in the heat of high emotion and soon thereafter returned to the old ways of living. Obligations taken readily and without intelligent thought were forgotten.

In the past few years pledge-signing, therefore, has been tabooed with many leaders in religious education. But now, with the desire to meet the exigencies of our present social situation, there seems to be a return to the old plan of rapid decision making.

The writer was recently in a meeting of national scope which was in session for three days. The delegates made decisions never to go to war, never to drink liquor, to refuse to eat in a restaurant where Negroes are barred. Now this editorial does not aim to find fault with those decisions, but its purpose is to raise a question about the wisdom of young people, after only three days of thinking, to come to conclusions of finality about such important matters.

To say that there should be no pledges signed may be one extreme. To have young people sign pledges without going through a process of careful thought may be the other extreme. How, then, can the leader hit a constructive middle ground? This may best be done by a group signing a pledge to study the question of liquor and then act in light of the facts discovered rather than to sign a pledge never to drink again; or, to sign a pledge to work for peace rather than suddenly to say, without careful consideration, "I will never go to war."

The Christian church has often failed at this point. The emphasis has been placed on the ends or final goals primarily. The time is here when more emphasis must be given to the process by which these goals are realized.

Is Temperance Education Possible?

IN A recent conference of Christian leaders the writer was asked this question, "What would you have done in the following case? In our adult Bible class a woman described the birthday gift which she and her husband had just given to their thirteen-year-old son. It consisted of a recreation and game room completely furnished *including a miniature bar fully equipped.* And this family is one of the leading families in the church, obviously well-to-do, good supporters of the church, and quite influential. How are we to deal with such persons? How can we carry on temperance education in the light of such situations?"

A letter recently received from a director of religious education asks advice on this problem. "How are we to carry on temperance education in our junior department when many of these children come from homes in which beer drinking is the rule and the serving of hard liquor not exceptional, and in which frequently both parents use tobacco? Dare we take a position which compels these children either to be critical of their parents and lose confidence in them, or to conclude that we Christian people are prudish and old-fashioned? How can we justify precipitating such a conflict into the lives of children? Must we give up our efforts at temperance education?"

The amazing loss through a sudden change in public sentiment of most of the legal gains made by the church during fifty years of valiant struggle against the liquor traffic has made us painfully conscious of the need of a great program of temperance education. Yet as we face the development of such a program we are met by baffling problems.

Let us hope that the homes cited above are not typical. Yet they are all too common. Adult education, particularly parent education, is perhaps the first and basic step in a program of temperance education. Certainly it is not the last step to be taken. It will do little good to ignore such home conditions or to expect brief periods of instruction effectively to overcome home influence of this type. Is temperance education possible for children until adults reassert the church's long enmity against liquor even though it may not be "smart" to be an abstainer?

A group of Christian leaders were recently discussing plans for more effective temperance education when one of them challenged the whole enterprise thus, "What can the church do with its puny program of temperance education against the insidious, cleverly-devised misrepresentations and falsehoods regarding liquor and tobacco, and the malicious glorification of drinking and cigarette smoking which scream from the daily press, the lurid magazine, and the filthy film? What antidote have we which is strong enough to counteract such poison? Cannot the forces of truth and decency do something to check this campaign of deception and demoralization in order that temperance education may have at least half a chance?" Is temperance education possible until the forces of religion and decency again expose and openly fight this nefarious traffic, which is showing itself to be more unscrupulous and disgusting than ever?

"But," queries a prominent religious leader, "what shall we teach in temperance education? Shall we uphold total abstinence as the Christian standard or shall we emphasize self-control and moderation? Our ranks are now divided on this question." Is temperance education possible when the leaders themselves are uncertain and divided as to the ideal which should be set up?

These questions are raised here neither in a spirit of pessimism nor of cynicism, but rather to suggest the magnitude of the problem in its present-day form and to imply that past solutions and past program materials will probably be quite unequal to the present need. Many forces are at work developing a new approach to this old problem which comes back in its new and ever more menacing form. Certain denominational boards are giving special study to the demand for methods and materials of temperance education adapted to the present situation. Several state councils also have made significant approaches. The International Council has appointed a special committee on temperance education to study the problem in its new setting and to coordinate the efforts of the age-group committees in this field.

While the present situation presents the Christian forces with a critical emergency demanding as speedy action as possible, we are doubtless at the beginning of a new epoch in this whole struggle. We may as well settle down for a long siege. Foundations need to be well laid. The former campaign, stretching over two generations, culminated in Constitutional Prohibition, which was a glorious achievement. We must now discover why it was so short lived, wherein we can build better and more permanently, and what steps may lead to an acceptable and enduring solution of this ever more intense problem.

Grant Us the Grace to Guide

A PRAYER BY PARENTS

OUR Father God, wilt thou enable us to learn when to guide our children and when to leave them free.

Give us insight to see when to give direction, and when to withhold it.

May we be able to judge wisely between those decisions that it would be ruinous for them to attempt and those that it would be equally tragic for them to be denied.

Save us, our Lord, from over-estimating their ability and so trusting them too much, and from under-estimating it lest we not trust them enough.

Spare us from guiding them too lightly because of our indolence, or too much because we love authority.

Forgive us if we love them so little that we leave them entirely alone, or so much that we smother their inner selves.

Grant us such a clear insight into thy purposes and ways that we may guide them at last to be completely free. In the name of Him who declared that the Truth should make us free. Amen.

—*P. R. H.*

Judging One's Own Achievement Accurately

By James Gordon Gilkey*

In a moment of despair John Ruskin once exclaimed, "It is not my work that drives me mad, but the sense that nothing comes of it." That unhappy sentence suggests a problem which, sooner or later, confronts most of us. How are we to determine the extent of our own achievement? How are we to avoid on one hand such extreme pessimism as Ruskin's, and escape on the other that bland self-assurance and insufferable conceit which characterize so many individuals who have attained a certain degree of prominence?

Most ministers and teachers, studying their own record and attempting to evaluate their own accomplishment, fall into Ruskin's error and underestimate the value of the work they have done. Being unable, in most instances, to display tangible and statistical evidences of achievement, they tend to lapse into discouragement and despair. The number of educators and religious workers who underestimate their contribution to life is certainly larger than the number of those who overestimate it. Any one of us, attempting to give himself a fair rating on the scale of achievement, should ask himself four questions.

The first is fairly obvious—"Have I expected too much from myself?" Many people are disheartened about themselves and their accomplishments because, curiously enough, they have made impossible demands upon themselves. Expecting too much, and then finding less than they expect, they jump to the conclusion that they are making a sorry failure of life. As a matter of fact they may be winning, everything considered, a highly creditable victory. Think, for example, of the individuals who, given an ordinary personality and ordinary abilities, persistently compare themselves with geniuses and then sink into despair because they are not making a genius' record. Think of the individuals who, working in a small community and doing their best with inadequate equipment, constantly compare themselves with rivals stationed in a metropolis with every advantage, and then tell themselves they must be second-raters. All of us must learn not to demand the impossible from our friends. It is equally important to learn not to demand the impossible from ourselves. When we seek to measure the extent of our own achievement we must resolutely take into account such matters as our inheritance, our childhood opportunities, the extent of our education, the precise situation in which we are at work, and the length of time we have been working. Only when all these factors are carefully considered can we say how far we have succeeded, and to what extent we have failed.

The second question is equally suggestive—"Have I made due allowance for the peculiar difficulties inherent in my particular career?" Even the most superficial analysis of the different careers in the modern world shows that each has its own characteristic difficulties and restrictions as well as its own characteristic opportunities and satisfactions. A public official, for example, has the chance to enjoy an extraordinary amount of attention, but he also runs the risk of meeting an extraordinary amount of misunderstanding and abuse. A business man has—or should we say used to have—the chance to amass a fortune. He also runs the risk of losing his money quite as rapidly as he once made it. A career in educational or religious work brings an individual the high privilege of working with people, multiplying personal friendships, and entering deeply into some of the most significant of the community's interests and ventures. But teachers and ministers never grow rich, they have indefinite and often excessive responsibilities, and they are compelled to live and work under an intellectual and emotional strain which many of their associates never even glimpse. When these characteristic difficulties of our professions make their embarrassing appearance in our lives, we must not jump to the conclusion that we are failures. It may be that, considering the problems inherent in the work we are trying to do, we are extraordinarily successful.

Or consider this third question—"Have I allowed enough time for the results of my work to disclose themselves?" You and I, living in an era that idolizes high speed, readily fall into the habit of demanding immediate returns from all our efforts. From seed planted the last Sunday in April we want a bounteous harvest by the first of May. Finding in May that the field looks just as it did in April, we promptly accuse ourselves of sowing the wrong seed, or of being unfit for the career of a farmer. Each charge is, of course, untrue. Our mistake lies in overlooking the time-element, in failing to make allowance for the long period which must elapse before results can be apparent in the particular enterprise in which we are engaged. Ministers, seeking to determine how successful they really are, must remind themselves that the ideas and ideals they are advancing germinate very slowly and then develop with bewildering leisureliness. Teachers, asking themselves how much they are really accomplishing, must remember that human attitudes and human characters are seldom transformed overnight. And parents? How important for them to learn the old lesson of patience and, while they are waiting for their children to grow up, to refrain from counting themselves failures! "As a growing boy Sir Walter Scott was considered little better than a dunce, and one day his exasperated father told him the only career for which he was fitted was that of a strolling fiddler. In childhood the great philosopher David Hume was described by his own mother as 'uncommon weak-minded.' Charles Darwin's father once told him that he would certainly be a disgrace to the Darwin family, and at fifteen poor Isaac Newton showed so little intellectual promise that his parents actually took him out of school and put him to work on a farm." How the verdicts would have changed had those parents given those children, and themselves, a little more time!

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Leaders with a Community Mind

By Frank W. Herriott*

OUR most effective present-day leadership is convinced that any individual church is but one of the significant factors in community life. The growth of character in young and old is taking place continuously during their waking hours. Religious leaders who are uninformed or unmindful of the experiences of their children and youth outside the church are touching but one small segment of the lives they wish to influence. If we are concerned with Christianizing the total life of the community, we must cooperate with other agencies. The limitations faced by church leaders are three-fold: We do not touch all the people; the time spent with those we do reach is exceedingly limited; and, unless we are acquainted with their out-of-church life, our use of the limited time we have will be unrelated to that on-going stream of living where being a Christian has any visible manifestations.

In one small city a careful analysis of the activities of the young people attending the public high school gave the following results. All of the nineteen churches together had contact with but forty-seven percent of the students. When the average time spent in church activities was reported for one typical week during the school year, it was found that the boys of the forty-seven percent had used two hours during the week and the girls two hours and twenty-seven minutes. What filled up the one hundred twelve waking hours of the week for those who spent only two hours under church influence?

If you were making a similar survey in your own community, what would you find? What percentages of the various age groups are related to the work carried on under the direct auspices of the church? How much time per week is spent in those church-centered activities? What happens the rest of the time? What other agencies offer programs for these youngsters? As one makes such a survey, he begins to ask questions of evaluation. What effect do the experiences of these other hours have on the development of Christian character? Of these agencies and these community influences, which are assets and which are liabilities?

How Become Informed?

As church workers realize the importance of knowing what is going on in their communities, they face the problem of becoming acquainted with the facts. In the first place, with such questions in mind as those we have just mentioned, a leader sets himself the task of filling in gaps in his knowledge, both as to the types of activity available and as to their quality. He reads the local paper thoughtfully. He tries to become better acquainted with teachers, with parents, with Christian association secretaries, with Scoutmasters, with anyone who may have contact with the members of his church group.

In some cases, an entire class or young people's society has become interested in a community study. In one church, a class listed all the factors in high school life which helped them to be Christian, and all of those which hindered. As the discussion proceeded, the teacher caught a new glimpse of the influences at work in this large area of his students' lives. Another group, a young people's society, made a community map on which they located anything which they felt to be significant if they were concerned with having a Christian community. In the course of this fact-finding enterprise, many discussions arose as to the size of the playgrounds in congested areas, the character of the public amusements, the influence of various schools, and the like.

The person best informed on community influences is the one who has participated in a wide range of activities with his group. Nothing will quite take the place of this first hand contact. Out of this intimate sharing will come a sensing of the vital issues when such experiences come up for evaluation in the light of Christian ideals.

Some leaders, finding impossible such a complete sharing of the experiences of their groups, have cultivated the art of conversation and, most of all, of interested listening. Some Sunday school teachers plan to arrive early each Sunday, knowing that some of their students will be there and that they will often be eager to talk about the events of the week. Young people's societies enjoy social hours, either before or after their regular meetings, and a listening and sympathetic leader will learn much of the experiences which make up the wider life pattern.

Thus, by wide participation, by careful observation, and by attentive conversation, the picture of community forces and influences can be put together. It will reveal several significant aspects. Experiences outside the church will come to light which need evaluation in the church group; there will appear certain community needs which the church leadership and the church constituency should undertake to meet; and other agencies in the community will stand out as resources—as allies—in meeting those needs.

What Can Be Done?

Let us suppose that a church worker or a group of workers become well informed about the community—what then? In the first place, of course, the teacher's own teaching is vitalized, as he senses the power of the many forces surrounding his students, or brings in for class or club discussion some genuine dilemma of being a Christian in the modern community. Beyond this application in his own immediate task, the problem for the intelligent leader becomes that of mobilizing community resources to meet community needs. The following are brief descriptions of attempts thus to avoid the isolated and sometimes almost competitive efforts at well-doing on the part of separate community agencies and institutions.

The procedure most familiar to all of us is that of interdenominational cooperation. Churches unite to conduct more effective leadership training schools, vacation church schools, or weekday schools. A religious survey of the community is often made by an interchurch group. The young people who go to school together carry on cooperative enterprises there and find the church denominational divisions very artificial. A community young people's council is the natural response to this desire to meet and work with friends across church lines. One of the most

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significant evidences of a Christian youth movement in our day, which is known as "Christian Youth Building a New World," is an interdenominational enterprise which should have a local unit in every community. Through such movements Christianity bids fair to become a united and functioning power in modern life. Certainly no church dare stand alone in a community in complete disregard of the resources available in other local churches.

But should we look any farther than our sister churches for our allies? Here are the public schools with their increasing emphasis on character education and with their extensive extra-curricular activities. Here are the Y.M.C.A., the Y.W.C.A., Scouts, Campfire Girls, Four-H Clubs—all wishing to minister to the moral and spiritual growth of children and youth. Here are the adult organizations concerned with community welfare: the relief organizations, the Rotary Club, the Parent-Teacher Association, the Scout Mothers' Association, the women's clubs. What are the opportunities for wider cooperation?

One young people's society asked the help of the social workers in the relief organization in planning their Christmas giving, even agreeing to forego the satisfaction of visiting the home, as they came to appreciate the fact that the most worthy families would suffer the most keenly from the publicity of such an approach.

A church group became concerned about crime and delinquency in a certain section of the city. After a careful appraisal, they were convinced that the lack of adequate equipment and leadership for recreation was playing a large part in the situation. They discussed the need with other agencies, including other churches, the public school authorities, the luncheon clubs, the boy and girl Scouts, and neighborhood settlement houses. A cooperative plan was worked out, involving the aid of fifty-one different organizations, which arranged for use of the facilities offered by some agencies and leadership offered by others to provide a constructive leisure-time program.

In a certain locality, it had been the custom of the high school glee clubs to give an evening of Christmas carols during Christmas week, to which all the citizens were invited. One season the high school music director suggested to the Ministers' Association that the school and the churches combine in a community service on the evening of the Sunday preceding Christmas. The annual Glee Club Carol Sing would thus be merged with the Christmas Sunday observance of the churches. (The Ministers' Association declined to accept the suggestion!)

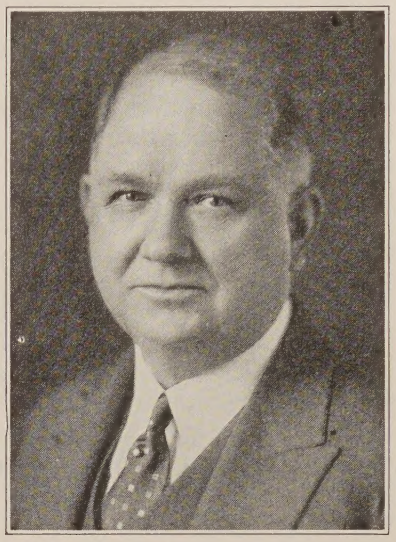
One church made of itself a center of culture as well as religion. It welcomed and secured wide cooperation of other agencies in promoting a concert series, a local Little Theater, a series of classes in Child Care and Training for parents, and in bringing to the town many excellent lecturers on various subjects.

In spite of the difficulties in the way of discrimination in the selection of moving pictures for the local theaters, one group of church leaders worked with representatives of other institutions to make decided gains in two respects. They brought about a complete change in policy regarding the display advertising outside the theaters, substituting attractive announcement placards for the photographs usually shown. They mobilized so much public support for the good pictures shown that the local exhibitors were able and willing to refuse certain of the objectionable ones when specifically rejected by the citizens' committee.

(Continued on page 18)

Dr. Magill Ends a Period of Significant Service

DR. HUGH S. MAGILL recently presented his resignation as General Secretary of the International Council of Religious Education. All readers of the *Journal* will be keenly interested in this important announcement. Many of them have known Dr. Magill personally and all have been acquainted with him through his significant work and leadership in the International Council and in other fields. Through his intimate contacts with the *Journal* he has made all its readers his admirers and friends.



In his letter to Dr. Harold McAfee Robinson, Chairman of the Executive Committee of the International Council, Dr. Magill says:

"I have definitely decided to accept the position of chief administrative officer of the American Federation of Utility Investors, in the capacity of President of that organization.

"Accordingly, I hereby tender my resignation as General Secretary of the International Council of Religious Education, effective as soon as my successor can be secured.

"I want it clearly understood that in giving up this responsible position, which I have held for the past twelve years since the organization of the Council, I shall continue to be deeply interested in the success of the work, and wish to be helpful in every way I can, without slighting the new work which I have undertaken and of which I am the responsible leader.

"I wish to take this opportunity to express once more my deep and sincere appreciation of the splendid cooperation and loyal support which has been given me as General Secretary of the Council through the years. In grateful and continuing acknowledgment of this fellowship and support, it is my purpose to cooperate in the future in every way I can in promoting the cause of Christian education through the Council."

His many friends in the International Council appreciate the fact that Dr. Magill has graciously consented to continue to serve as General Secretary until his successor has been secured.

Dr. Magill came to the Council at its organization in 1922 and thus has served twelve years as its first and only General Secretary. His contribution during that time has been outstanding and widely recognized by religious leaders. There was not time between the announcement of the resignation and the date for going to press with this issue to make adequate reference to his work and service. The December number will contain a suitable review of Dr. Magill's term of work and tributes of appreciation for his leadership.

Realizing Our Objectives through the Christian Family

By Paul H. Vieth*

DADDY, when somebody shows you his house, if you want to be polite you have to tell him you like it, but if you really do not like it, then you are telling a lie." This realization of conflict between our accepted virtues as they apply in some concrete situations was voiced by this eight-year-old more to himself than to anyone else in particular, but it opened the way for a father to help his son understand life just a little better. The incident illustrates how the family may be central in our effort to achieve certain objectives of Christian education.

It is customary in our day to think of the objectives of Christian education in terms of Christian living. Likewise, we think of education as being most effectively given through meeting actual situations involving Christian living, rather than through classroom instruction. During the first few years of his life, at least, the family has the child in an intimate relationship which provides a natural setting for this type of teaching which is far better than any school setting may ever hope to be. Moreover, the experience of fellowship with other Christians, which is one of the most important factors in the religious growth of the child, is present most largely in his associations in the Christian family group. Here it is that older and younger members of the family live together in love, under the ideal of Christian conduct, and of religious purpose.

The objectives of Christian education may be stated in many different ways, and may be made to include many different elements. For our present purpose, it will be sufficient to show how the family may help in realizing a few of the more common objectives.

Respect for Persons

There is no better place for us to begin than with this cardinal element in Christian conduct, respect for personality or ethical love. Its manifestation may come at the point of either individual relationships or of social responsibility. The best way to learn respect for persons is to live in an atmosphere where action is consistently based on this ideal. In most families the treatment which members accord one another approaches this ideal to some extent, and in the Christian family we would expect to see conduct completely shaped under its guidance. Every member of the household comes under the sway of this spirit, even the youngest, who is as yet able to exercise only a small measure of self-direction and self-control. Moreover, when contacts with outside persons begin to impinge on the experience of the little learner—public servants, visitors, playmates, persons of other races—the family again demonstrates its faith in persons by carrying this same ideal of conduct into its relations with them. Social ideals come to the child through their exercise on the part of the more responsible members of the household, through conversation which is carried on at table and at other times, through the reading which is encouraged, and, in general, through the whole attitude which is fostered in the household.

What then of formal teaching? If life is our central concern, teaching should consist of helping the younger member of the group to understand why we act as we do, and helping him in acquiring the ability to control his conduct in accordance with this ideal. The school and the church will assist in this work of education by enlarging and systematizing the body of instruction, and giving it the sanction of the larger social group.

Life with God

It requires no argument to convince anyone that faith in God is not acquired through formal instruction in the meaning of God, but rather through living in an atmosphere where life with God is assumed and is shown forth in everyday conduct. In this sense faith and belief are *caught*. They are, of course, also *taught* in the sense that an interpretation of our belief in God must follow if faith is to be intelligent and not blind. Moreover, there are many elements in a child's growing knowledge of the world which must be related to his belief in God if he is to achieve a mature religious interpretation of life. In this again the church and the school will give a large measure of help in doing what the family has begun.

The Christian family lives under the constant conviction that God lives and loves. Every member of the family is unconsciously brought under the spell of this faith. Its expression consists not so much in formal prayer and religious exercises, though these too are important, as it shows forth in general outlook on life and in conduct. No other social group can so well provide the atmosphere in which development of the life with God may take place as the family.

The Church

Another one of the concrete outcomes which we expect to follow on good Christian education is churchmanship. That is, we would like to see those whom we teach finding themselves interested in the church, uniting with the church, faithful in its support, and active in service in and through the church. We would like to have them be intelligent and courageous, seeking to keep the church on a high plane of effectiveness in Christian service, and seeking to make it better at points where it has failed.

Such an attitude toward the church and its purpose and work has its birth and early nurture in the family. The attitude toward the church which prevails in the family group will influence the younger members who are just beginning to learn what it is all about. This attitude is shown through the response which father and mother make to the church and its work, and their attitude toward the child and his activities in the church.

How often we hear church school teachers lay all the blame for their failures at the door of the parents! While this is not an adequate excuse for failure in the church

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The Rebirth of a Country Church

Part II

By Forrest Cleburne Weir*

IN my first article, published in the October *Journal*, I described the procedure by which we have reorganized First Church in Bethany, Connecticut, with constitutional machinery for a unified program. The central feature of our set-up is an Activities Committee which has the power to build, administer, and supervise a comprehensive program for all ages and interests represented in the church and its constituency. I turn in this article to our procedure of program building.

At its first regular meeting, the Activities Committee took four significant actions: (1) it clearly recognized that it is the successor to all educational officers, such as the Sunday school superintendent, and that it is the coordinating agency for all the activities of the church; (2) it appointed sub-committees to make a survey of the needs of all groups in the church and community, the findings of which were to guide in forming the program; (3) it appointed a director of teaching whose duty it is to represent the committee in the actual supervision of teaching in the church classes, and requested her to nominate a teaching staff upon which it would act later; and (4) it set up a tentative schedule for the Sunday morning session as follows:

10:00 to 10:15—Appreciation period (during which appreciation for and skill in the use of worship materials, such as hymns, prayers, and various responses, are sought).
10:15 to 10:45—Graded instruction for all ages up through high school.
10:45 to 10:55—Recess—unorganized play.
10:55 to 11:00—Organ music (during which all ages return to the auditorium for morning worship).
11:00 to 11:50—Morning worship. Emphasis is placed upon the family church, and families are urged to sit together.

At this meeting the committee decided to allow two months for working out the program.

The next session was a dinner meeting to which all officers and committee members were invited. The subcommittees previously appointed submitted the results of their study, and discussion of a possible program followed. A statement was drawn up embodying the working assumptions upon which our committees were to proceed. This statement included four sections: (1) It reaffirmed that "the parish is one. It is not subdivided into clubs, Sunday school, and the church proper. The parish may resolve itself into the church at worship, the church in study, or the church in service, each activity forming one function of the church as a whole." (2) It formulated the general objectives sought in terms of personality growth.[1] (3) It accepted the following theory of character growth: "Character is the art of living. It is won through participation in social and cosmic functioning through the performance of daily activities in the light of their meaning for the largest or most inclusive reality of which one can conceive. The man of character is one who functions well as a human being, who follows in his own contacts with others the divine strategy he has

discovered at work in the world, providing for others the conditions through which they may themselves achieve selfhood, forgetting himself in this adventure into the creative life of the universe in which he finds himself always and everywhere at home."[2] (4) It affirmed that "an adequate curriculum takes account not only of subject matter to be taught but also of the life experience of the person, both child and adult, and of the personality of the group leader, teacher, or minister."

This general group decided to continue a monthly dinner meeting as a pastoral council, which would serve as a kind of administrative forum for the discussion of our particular problems and for hearing speakers or special reading reports.

A month later the Activities Committee met again. The director of teaching submitted a list of teachers for ratification. Surprisingly enough she had found persons of talent, one of whom was a young woman who had graduated with honors from Smith and had taken a year of graduate work in education at Columbia University. The new program was so challenging that persons of this type who had not previously been regarded as possible workers eagerly enlisted their services for our project. The director had included only one of the old teaching staff, but she assigned the remaining members to other important positions. This avoided friction, conserved the benefits of their experience, and yet enabled us to secure a teaching staff, every member of which has had professional training for teaching of some kind.

The director also submitted a curriculum which she had worked out on the basis of the study made by the subcommittees. Inasmuch as our group is small, the committee, at the suggestion of the director, divided them not into classes but into age groups—primary, junior, intermediate, and senior, and provided materials of study graded for the group.

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[1] The substance of which was derived from a discussion of the objectives summarized in Dr. Vieth's book *Objectives in Religious Education*. New York, Harper and Bros., 1930.

[2] Hugh Hartshorne, *Character in Human Relations*, p. 249. New York, Charles Scribner's Sons, 1932.

We felt that we had one immediate need to meet throughout the church: namely, to secure reverence and to develop an adequate interpretation of worship. Accordingly, the first unit of work in all the study groups centered around the significance of worship. The committee adopted not only materials of study for the different age groups, but also a series of correlated sermon topics for the morning worship. Observe that nothing was set down upon the pastor, for, as chairman of the committee, he participated in the formation of the entire curriculum.

Easter Sunday was set as the time for the initiation of our new program. Those of us who had participated actively in the project felt that the church and community should be more adequately prepared for the event. Consequently, a Sunday morning service in Lent was devoted to an interpretation of the aims and procedures of the new plans. All who wished to help us carry this interpretation to the community at large were invited to meet with us for a fellowship dinner during Holy Week. A large number of our members responded. At the meeting we organized into teams of two. Each team was given cards on which were listed the names of families who ought to be interested in the project. This campaign made the opening day notable. But the increased interest and attendance were no ephemeral phenomena. We have maintained an average attendance which is fifty per cent higher than that of preceding months.

We are attempting to correlate special activities with this central program through sub-committees. For example, the high school group has an informal Sunday evening program consisting of discussions, special speakers, informal worship, and a social hour. Our difficulty is not getting the youngsters to attend this meeting but getting them to leave at bedtime. The program is arranged by a committee elected by the group, on which the young people's representative in the Activities Committee serves as ex-officio member. The college group has a similar meeting Wednesday evenings, the women have a monthly meeting, and plans are under way for something of a similar type for men.

One feature of our program reaches out beyond the immediate constituency of the church. It is a monthly Sunday evening forum. In one respect this forum differs from any other forum of which I have known. We use it not only to discuss social issues of community and national scope, but also to crystallize community opinion on a specific problem. A new school building is now being erected in the parish, and the board of education expects to carry out a progressive type of curriculum this year. This seemed an opportune time to discuss the function of education in society and the relationship between religious and secular education. Accordingly, we gave the last two spring meetings of the forum to that problem, the first being led by Dr. John Brubacher of the Yale department of education, and the second being a panel discussion on questions submitted after the first meeting. In addition to Dr. Brubacher, the panel consisted of a member of the Yale Divinity School faculty, the local supervisor of rural schools, a representative of the young people's society, and a representative of the women of the church. These two meetings aided not only in clarifying opinions on general education, but in laying the ground work for a program of weekday religious education in the public schools.

Leadership training has developed as an inherent part of our total enterprise. The monthly meeting of the pastoral council offers us an excellent opportunity in this direction. For example, one of our recent meetings was devoted to a panel discussion led by Dr. Vieth and a group of specialists from other churches. Members of the council were seated around a long dinner table with the members of the panel distributed among them. The discussion centered upon the fundamental question of what really happens in the process of genuine religious education. We are engaging promising talent as assistants in our study groups, and some of our workers are voluntarily taking additional formal training. One attended a six weeks' summer session in religious education this summer. But our major effort centers upon the weekly work of our group leaders which we are trying to improve through supervision.

The distinctive features of our procedure thus far may be summarized in three statements. (1) We have tried to deal with the actual situation before us. Our organization preceded our program, but the type of program we had in mind demanded that we first secure the needed machinery for developing it. (2) We have used unhurried discussion to clarify all points not understood, to meet objections, in short to allow the church to make the project its own. (3) We have not hesitated to call upon outside assistance when we needed it, but the main part of the work has been done by our own members. The pastor has stood ready at every step to offer guidance, but he has imposed nothing upon his congregation. Every action taken has been a group decision. In fact, the pastor has acted only as a member of the group stimulating and guiding the others in their own thinking.

This procedure has worked in our situation. Within a year the church has been changed from a supply appointment into a live community project.

A mimeographed copy of the constitution of this church may be secured by sending a request, accompanied by a self-addressed, stamped envelope, to the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Ill.

The Pilgrims

By Grace Noll Crowell

To this primeval solitude
They came, the pilgrims of the Right.
Their axes bit into the wood;
They built their homes of brawn and might;
They reared their churches from the sod
Where they could safely worship God;

Could worship him, unhindered, free—
For this they left their own loved land;
For this they crossed a strange, wild sea:
A small, brave, earnest-hearted band.
They set one day aside for prayer,
And God who loved them, blessed them there.

Ah, we who have grown soft through days
Of endless ease, have need to see
How wise they were, how sane their ways,
How staunch in their nobility;
Have need to find our father's God
Along the way their feet have trod.

When Youth Rallies

By Laura Epple Tompkins*

THE Young People's Societies of this district will hold a rally at Fair City on next Thursday evening at six o'clock. A large attendance is desired." The secretary read the card in a listless voice and laid it on the table.

"You have heard about the monthly rally at Fair City. How many will be able to go?" The president who, a moment before, had been presenting with eager enthusiasm the coming stewardship course and the proposed visit of some students from a Negro college raised the question without interest. "I'll try to go," he finished lamely.

A few freshmen raised their hands. One or two officers filled in the silence haltingly—"We ought to be represented"—"I guess maybe I could"—and then silence again.

Obviously it was time for the counselor to get into action, but why was it necessary to have these monthly struggles with young people who were usually so responsive and so alert for every new venture? I marshalled my arguments before them as if they did not know them already. "We ought to go to the rallies—being one of the larger groups—other towns will think we are not friendly and cooperative—we'll get some new ideas—et cetera and et cetera."

They listened courteously. The president suggested that everybody think it over seriously and report to the rally chairman by Tuesday.

Now the penalty for leading a group of young people to look scrutinizingly at their own program and activities and constantly to say "why" and "what for" is that eventually they come to say "why" and "what for" in larger circumstances and must be honestly answered. I had an uneasy feeling that we had reached the "why" and "what for" stage in the rally question and was not surprised when a group of the more mature and clear thinking members lingered after the meeting.

"Do you really think we ought to go to all those rallies? Just what are they for?"

"What are you thinking about it?" I countered and, straightway, several months of pent-up thinking exploded.

"We drive forty miles and eat and play a bunch of silly games and somebody tells a bunch of dumb jokes and somebody sings and we come home and where's it gotten us?"

"Did anybody ever figure out that we should have rallies or is it just a habit?"

"When you rally you ought to be rallying about something. What are we rallying about?"

"That last rally went off as if they had planned it that morning and just to fill up time they dragged in that man to talk about nothing."

The chorus died down a little and I felt my way cautiously. "Then you think we'd better give up going to rallies and concentrate on our local program?"

The group considered this for a few moments and began to feel for words. Evidently there had been more than condemnation and adverse criticism in the thinking they had been doing about rallies. They spoke slowly.

"It *could* be a keen idea, you know, positively keen," Glen began and then lapsed into thought.

"He means it ought to have an idea, don't you see, something big to rally around—not just getting together for the sake of getting together but for a purpose, so that it will do something to us, like our meetings." Sylvia, more glib of tongue than some of the others, offered this explanation.

"That's what we mean. There ought to be some important idea in a rally and everything fitted into that idea—groups to discuss it and, maybe some talks about it, but from the young people in the different societies."

"Say, why couldn't we ask the bunch here and do it just the way we'd like it? Make all their brain cells work! Make them feel they got the price of their gas! Why couldn't we?"

We talked for over an hour and that night I went home with some serious questions in mind. Rallies! They have become, under one name or another, an integral part of the young people's program in every denomination. We have been persuaded that they were essential to maintaining enthusiasm for the program, but have we always thought searchingly about just what they were to contribute to the fundamental purpose of the total program? We have assumed that youth wanted in these rallies variety, gaiety, fun. Have we, perhaps, overlooked the fact that what most of them really want is vision and inspiration to help them meet terrific personal and social problems?

So, a few months later, we had the opportunity to "ask the bunch" to meet with us and the young people were able to plan their own rally. In their eagerness to make it just as they felt it should be, certain phrases kept recurring which gave the adults who were present food for thought. "Make everything count" was one of these phrases. The committee was obsessed with the idea that there must be nothing in the program which did not contribute definitely to the central purpose. "Making everything count" eliminated the hour of recreation which had been a regular feature of the rallies. As Bill explained, "the rally only lasts three hours and stopping to play a lot of kid games just breaks into the spirit and spoils our train of thought." "Making things count" changed the supper hour from a time of general gossip and foolish songs to a period of planned singing and planned toasts. The supper hour ought to set the tone of the evening, ruled the committee, and ruthlessly eliminated some of their counselor's favorite "pep" songs from the song sheet in favor of songs that would count. "Making things count" eliminated the ten minutes of informal "devotions" by one of the ministers at the beginning of the program and placed a much longer worship period at the end. "It doesn't accomplish anything," said Iris, "when somebody flaps a songbook and says 'let's sing a few songs and have a word of prayer.' What we want is something to climax the evening and send us home inspired to do something."

*Ireton, Iowa.

Another word that was heard constantly was "quietly." These young people had far more horror of noise and confusion than their elders who for some reason thought noise a necessary part of a young people's rally. The program must flow along smoothly. People must understand it so clearly that they could move from one thing to another without a sense of disturbance and without a break in thought. To this end every detail was planned so that there would be no break and no confusion, no loitering between things.

Of course there was a theme around which everything was planned and the committee discussed long before a decision was reached as to just which theme would best serve the group. The one finally chosen was not unusual but expressed an idea which the committee felt was vital. They called it, "Adventuring Together." The supper toasts presented the various adventures into which our young people's society calls us. The songs were all chosen for their stress upon the vision and strength which come when people adventure together. From this it was very natural to go directly to the discussion groups, each one of which took up one of the types of adventuring which had been presented.

For five minutes before the discussion groups broke up, people were conscious of quiet music coming from the church auditorium. The committee's dream of quietness was achieved for, instinctively, they came quietly. And we worshiped. No speaker nor musician was introduced but, very quietly, through poetry, through music, through Scripture, and through prayer we were led by the local president to think upon and to experience the "togetherness" which can come to a group of people who are working for a common cause.

When it was over we adults could not help but know that this rally had done the thing which we had so often tried in blundering and indirect ways to do. As I thought it over I wondered why we had made so many foolish mistakes in our work—why, when our young people are so serious, we feel that we must be frivolous; why, when they are so direct, we feel that we have to do things in devious and indirect ways.

The difficulty, I think, lies in the fact that many of us to whom the guidance of youth is now entrusted have been left a little behind in a rapidly changing world. We learned our technic of working with young people in the period when we had the restless, carefree children of prosperity with whom to deal. We learned that they would take brain and soul food only in small doses, well disguised, and we assumed that we had learned something fundamental about youth. Today we have a new world and a new generation and our methods are obsolete. Today a serious and troubled generation, fighting for education and a chance to work, aware that life requires strength and poise, has caught us unaware.

Ten years ago when we sought to offer a pearl of great price to our youth we felt that it would only be acceptable if surrounded by a mass of tinsel and semi-precious stones. We hoped that amid the glitter they would see the pearl and want it. Today when we bring forth our cheap and sparkling wares our young people look straight past them and ask, "Have you a pearl of great price?" "Is there anything in what you offer that is worthy of our time and effort?"

What a tragedy it will be if we fail to minister to this desire to concentrate upon the vital issues of life!

A Fellowship of Christian Workers

EXPERIMENTATION with A Fellowship of Christian Workers is continuing. Readers of the *Journal* will recall the explanations of the Fellowship which were given a year ago. For the newer subscribers it may be said in summary that the purpose of the Fellowship is: (1) to bind together in the fellowship of a common task those church workers who sincerely desire to serve and to grow for service; (2) to make it possible for each member to obtain additional help for his own leadership service and improvement; and (3) to present a united front to the forces of indifference and opposition that prevent the church from advancing as it should. The Fellowship is sponsored by the International Council of Religious Education.

Any person who is willing to accept responsibility for service in a church or related agency for at least a year, and who will work out for himself a year's plan for his own growth for his service, may become a member.

Each member of the Fellowship pays a service fee of fifty cents, for which he receives a copy of the *Fellowship Book* and a series of Fellowship letters. The book this year gives guidance to a person in planning his program for his own growth, classified lists of reference materials in Christian education and related fields, brief information regarding the policies of major denominations in the issuance of uniform, closely graded, and group graded lesson materials, suggestions for creating personal files of helpful materials, and other valuable information. A series of letters brings current information of value to church workers.

Although membership in the Fellowship is still open to any person who wishes to join, special emphasis this year is being placed upon experimentation in selected churches and communities. It is necessary for any church, in order to become an experimental center, to be nominated by one of its national denominational leaders. A community is nominated by a secretary of a state council of religious education. However, it is quite in order for any church or community to report to its denominational headquarters or state council, respectively, that it is interested in the special experimental plan. In addition, the church or community is requested to meet certain definite and important requirements, as follows:

1. An official group votes to fulfil requirements for experimentation.
2. A representative is appointed to carry on correspondence with the International Council.
3. The group agrees to get a majority of those directly related to its work to join the Fellowship.
4. The group agrees to get at least one person to aid Fellowship members in planning their personal programs of growth.
5. The group agrees to try to provide some means of leadership training for every one who joins the Fellowship.
6. The group agrees to provide special opportunities for development of the spirit of fellowship in the common cause of service and growth.
7. The group is nominated by a denomination or state council.

Any person wishing to join the Fellowship may secure an application blank from his denomination, his state council, or the International Council.

Letters from Our Readers

On "A Man Who Abolished His Sunday School"

Some Questions for the "Man Who Abolished His Sunday School"

I have read with great interest the article "A Man Who Abolished His Sunday School." While reading it, the following questions came to my mind:

1. Can one man in so short a time provide for the religious needs of so large a group?
2. Would I want to profit from the religious experience of only one man or of a group of persons?
3. Would not this plan lead to a religious dictatorship?
4. Does this plan not seem successful because it shows immediate results?
5. If we believe that we learn by doing, can we afford to release people from any kind of responsibility, or should we not patiently teach them to give more time to the church?
6. Is the lack of interest in the church service not due to the fact that we have so much repetition of procedures rather than to an unwillingness of people to spend more time in church?

IRMINGARD SETTLER, *Director of Young People's Work, Grace Presbyterian Church, Wichita, Kan.*

Is Piepenbrok's Plan a Solution?

I was impressed by your article on the abolished Sunday school. I have been in one school sixty-seven years. I am leading our primary department for the thirty-eighth year. This to show that I am interested in Sunday school. But we are only playing at it in many of our churches. We, for example, close on Children's Day and do not open again until the first Sunday in October. Taking into account the Sundays when we do not have a lesson: e.g., Christmas, Rally Day, et al., we have a total of thirty-six hours for religious education, and half of that is used for other purposes such as birthdays, offering, singing, et cetera. I am sure we fool ourselves into thinking we are doing something. Isn't there a remedy? Is Piepenbrok's plan a solution? How can we get more time?

—WILLIAM D. MURRAY, *Lawyer, New York City.*

Why Not Abolish the Church, Too?

Why not abolish the church, too? It would be easy to do by the method of Mr. Piepenbrok. He admits that he hasn't abolished anything. He simply has tightened his belt, taken a new hold, and returned to his job of operating a normal church. Many churches have tried some sort of unified program. They are all more or less successful. Localities differing as they do, no plan will work universally. All of this readjustment to encourage interest and attendance will help some. Whether the readjustment will work depends, in my opinion, not so much upon the program as upon the man. Certainly with Mr. Piepenbrok's attitude concerning the more customary program, no one could succeed with it. Now he is at last working a program which appeals to him. Therefore, he puts more into it and receives a greater response.

However, there are three bright spots in his own analysis of his new program: 1. family worship; 2. worship in a place set aside for it and appropriate to it; and 3. the use of the International Uniform Lessons as a basis for his program of education.

The first actually is aided by some unified plan frequently. It is impossible to succeed with worship finally on the system of segregation. Worship needs a normal social whole, meeting in surroundings and in an atmosphere at least conducive to worship. If Mr. Piepenbrok knows how to lead worship for families, he can't fail. Again, I believe that the closely graded system has been greatly devisive and has fallen far short of its own goals. To unify here appears to be the greatest wisdom.

—WILLIAM E. MCCORMACK, *Minister, New England Congregational Church, Aurora, Illinois.*

A Different Solution for the Same Problem

A minister vitally concerned about making church membership meaningful to youth welcomes knowledge of every experiment which moves in this direction. That is why the report of "A Man Who Abolished His Sunday School" caught my eye and was read with deep interest. The plan in effect at the St. John's Evangelical Church of Indianapolis, under the leadership of Mr. Piepenbrok, is worthy of careful consideration.

Many of us have felt keenly the failures and shortcomings of the Sunday school. We may be enthusiastic for the Sunday school as a whole, but still recognize its weaknesses. Sometimes the problem is poor teaching—we have witnessed far too many discussion groups that were merely the airing of prejudices. Sunday school services have often failed to provide a vital worship experience. The minister is sometimes found competing with himself by having adults *choose* between his sermon and the Bible class he teaches. Children, even members of the church, do not attend church. These are all troubling facts; but has Mr. Piepenbrok found the solution?

My first criticism of the Piepenbrok plan is the fact that it is very difficult to meet the needs of twelve-year-old children and at the same time have in mind mature adults. Personally, I feel that the church service of worship should be built primarily for adults and young people sixteen and over, provided of course you are making other provision for those younger. Furthermore, I do not believe that the International Uniform lessons furnish the best source for sermon themes to meet the religious needs of even an adult congregation.

Another criticism of the Indianapolis plan is its sacrifice of the value that I believe may come from skilled teachers, other than the minister, with youth and adults. I have sympathy with the viewpoint, but do not quite agree with Mr. Piepenbrok concerning the final, authoritative word that should come from the minister. I would have some doubts about my preaching (as I have) if it did not cause some opposition. Granted that much of the discussion held in Sunday school is not vital and might

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Brubaker

"Applause Means Failure"

A Story of a Public School's Christmas Gift to Its Community

By Ethel Louise Knox*

"APPLAUSE means we have failed," Edith remarked, and the others agreed with her, those who were playing for the second or third year as well as those who, having been for one or more years a part of the school audience, were at last rehearsing for their first performance of Central High's "Nativity." Barbara alone wondered.

"Wait until you have seen a performance," Edith hastened to explain, noting the puzzled face of the new student who, during her first year at Central, had been chosen to play a part. Edith herself had had the distinction of being chosen in her freshman year for the part of Mary, but she had already seen the play several times. Now she was a senior, and she sometimes wondered what it would be like not to be rehearsing for "The Nativity" at Christmas. She did not enjoy thinking about it. "It just wouldn't be Christmas," she thought. It was what they all said—Christmas without "The Nativity" was unthinkable. And Barbara was puzzled. She had taken part in Christmas plays and pageants and enjoyed it, but she had not felt as these boys and girls felt. Besides, such things happened in church, not in the public school.

"Everybody comes," commented a tall Jewish boy who was going to be one of the shepherds. "Last year I held the auditorium door for twenty-five nuns. I counted them."

"My family don't believe in plays, but they all come to 'The Nativity,' " volunteered Bob, whose Holland upbringing did not include training in dramatics.

Still Barbara wondered how applause could mean failure. Three weeks later, when the slowly descending curtain had finally cut off the vision of the manger at the moment the last notes of the concealed antiphonal choir sounded, she understood.

While the school orchestra on the stage had played "The Nativity Overture," composed by the senior boy who conducted it, she had begun to experience something she had never felt before at a play, something akin to the awe she had known in church when the altar hangings and the flowers were white and the choir marched in wearing shining white vestments.

After the Overture, the Nativity Choir in the balcony across the rear of the auditorium had sung, the lights had gone low, and at the conclusion of the choral song, the stage curtains, which had been lowered at the end of the Overture, had opened to form a pointed arch, disclosing a hooded, motionless figure who spoke in a voice that seemed to be coming out of the past:

"The people that walked in darkness have seen a great light. . . ." There was more, but the words that stayed in her mind, even as the play progressed, were those about the infant Christ:

> "For unto us a Child is born,
> Unto us a Son is given. . . ."

Barbara had heard the Prophet rehearsing. She knew by heart all that the two unhappy women would soon be saying. In another performance, she would be playing one of the women herself. She had been quick to feel the Celtic cadences in her lines and she had not found it difficult to adjust herself to the quaint mixture of vivid Irish folklore and familiar biblical story. She had been deeply moved by the sorrow of the two penitent sinners. But the music, the soft lights, the dignity of bearing of the actors, their appealing voices, the dramatic intensity as the play progressed—for these she was unprepared.

She did not know that quite unconsciously, during the weeks they had all been living with their parts, she had modulated her own voice until it had developed a quality

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much more appealing than the rather flat tones that had been her usual speaking voice. She did not know that understanding and sympathy had taken her out of herself into the character the author had created, had quickened thereby her own creative powers until she had been able to follow through the steps of the actor's art—conception, creation, projection. The last had required a great deal of practice, but she never seemed to tire of practicing. Even when she seemed exhausted from hockey and gym, or from a long Latin translation, she wanted to go on with her part. The rehearsal schedule posted each week left her free when the others were working, but somehow she wanted always to be there when any part of the play was going on. She knew that most of the others felt the same way, and sometimes when the girl who played with her was there, or some other girl who was to play the part in another performance, the two would go off to an empty classroom and practice together. She gained new ideas of interpretation from the different players. They didn't exactly copy one another. Each had her own interpretation, which the director talked over with her, but this system of having three and sometimes four people playing the same part gave one an opportunity to grow into a character.

One of the boys had said, "You have to do it from the inside." The director had explained, "You can give out only what you have within." And so Barbara had thought for weeks about the Woman with the Flax—as her part was called. She had thought of her words,

> ". . . when there came a man and a young woman to my door, and the woman riding an ass."

At first she had merely seen two travelers, the man rather older than the woman, but why mention the fact that the woman was riding an ass? Then from something in the tone of one of the other players when she said the lines, Barbara realized that the listening woman understood by those words that the traveler "was not far from the birth of her child." She reasoned further. "She begins at that point to identify the travelers as the same people whose request for cherries from her tree she had refused." Barbara was beginning to work "from the inside."

Long before the final rehearsal she felt with the others that it was better to have no programs, no names listed to identify them with their roles. One wished literally to lose himself in his part. Long after, Barbara summed up her feeling for "The Nativity" in the following note to the director:

> I think that you will understand when I say that I find it very difficult to write what I feel about "The Nativity." Somehow, those weeks of practice before Christmas do something to you and for you that it seems impossible to put into words, and I can only say that I am certain that I will never lose that "something."

Out of fairness to the real Barbara, who did write the note exactly as it stands, I should say that I have used her here as a hypothetical figure embodying the experiences of many boys and girls who for seven years, with four productions annually, have established a very beautiful and, in the opinion of many, a very significant tradition in Grand Rapids Central High School.

The story of the building of that tradition may be told in a paragraph. Asked to provide a Christmas assembly program, one of the English teachers remembered the Douglas Hyde "Nativity," written in Gaelic for the Abbey Theater in Dublin and translated by Lady Gregory. It was published many years ago in a volume now out of print, *Poets and Dreamers.* She had always thought of the play with a framework of music. She went into conference with the music department. The rest of the story may be told in one word—cooperation. Eventually every department of the school helped.

The first year, for instance, the costumes, most of them borrowed, were assembled from a dozen sources. After that a fund was established and the costumes were designed and executed in the clothing department. Boys taking woodwork made the shepherds' staffs. (Crooks, we have learned from a Galilean shepherd himself, are not used by Eastern shepherds.) The commercial department took care of the typing of parts.

But the music department, from the beginning, has shared equally with the dramatic director the responsibility for the success of the play. The music, none of which is even suggested in the original script, has been worked out year after year until it is no longer merely a framework for the action; it is an essential part of the play. Needless to say, a music director unable to appreciate the dramatic possibilities of the play would have been quite incapable of so integrating the music that it seems to be rooted in the play itself. Always there has been the feeling of a growing thing.

The first presentation, worked up quietly but with great sensitiveness on the part of the boys and girls, so impressed the principal and many of the faculty members that arrangements were made for a public performance the next evening. With no advertising except what the students gave it at home, the cast played to an audience of nearly a thousand. The next year the student body wanted to "do it again." After that it was a part of the school life and very soon a part of the community Christmas program. The fifth year one of the local papers used streamer heads announcing the dates of public perform-

ances several weeks in advance. For the past three years visitors have come to see the play from cities all the way across the state. (There has never been an admission charge.)

In trying to analyze the undisputed success of "Central's Christmas gift to the community" one reaches always the same conclusion: It is the simplicity and beauty of the play itself. Once the players have become aware of it, that beauty possesses them and rouses within them a power they have never suspected. In notes they have written to the director when the whole experience was over, many of them, like Barbara, have tried to express their sense of something of permanent value which has come to them through being a part of the play.

One boy wrote that he had "learned to appreciate fineness in others . . . to dig underneath the surface for the real thing. I believe," he added, "that I have learned a little about the art of living."

One girl who had been a very lovely Mary wrote:

I do not see how anyone could be in it and be the same person afterwards.

On the Christmas following her graduation, a girl who had been in many plays wrote:

I am going to miss "The Nativity" this year. I do believe I enjoyed playing the part of Mary more than anything else I have done.

Another girl declares:

Some of the happiest and most profitable hours of my life were spent with you during the days just preceding Christmas, last year. "The Nativity" is perhaps the most beautiful gift that could possibly be given to any community, yet the really privileged people are the performers. I can honestly say it did more for me than any other single experience. I truly hope it will remain one of the big events of the school year.

Here is a little note that has the same wistful charm which the girl's audience felt in her "Mary."

When I was a child someone gave me a picture of Mary, and this picture has always been before my eyes as my ideal. Then when you let me play Mary in "The Nativity," I was so happy because now I would have a chance to portray my Mary. The very words gave me a thrill which I shall never forget.

What the play means in the life of the school is reflected in the following from still another player:

I shall never forget "The Nativity" and all that it meant, or rather, all that it will always mean to me. I loved playing the part of Mary, which seemed in my first years at Central an unattainable achievement.

Of all the notes that have come to her through the seven years, the director prizes none more than the following from one of the "kings."

It is with no little sorrow that I leave Central this year. One reason is that I shall never again be able to take a part in "The Nativity." If we conveyed our feelings to those watching us, it was, indeed, a wonderful thing. . . . I feel greatly indebted to you for the chance to play the part of the grand old king. . . . I shall never forget the scene in which we knelt at the manger with the shepherds. There truly was "a wonderful thing in it." Please remember me as a part of the fine spirit of Central's Christmas.

On the first day of school this year, a senior boy waited patiently until the director could see him for a few minutes and then asked with great concern, "Does a fellow have to take three solids to be eligible for 'The Nativity'?"

Is it religious instruction we are giving through the public schools when a play like "The Nativity" is produced? In the deepest, finest sense of the word, yes. In a narrower sense, no. A Syrian priest and a Unitarian minister sat in the same row at one performance. Their sons were members of the cast. Whatever color one's creed may put upon the lines, it does not necessarily interfere with his response to the beauty of the Nativity story. This, the director feels, is the secret of the play's appeal.

What Are the Facts?

Regarding Crucial Social Issues of the Day

THE American Civil Liberties Union recently published a pamphlet entitled *Shirts!* in which it gives the findings of a survey of recent tendencies in America to follow the patterns of Fascist organizations in Europe. It points out that although none of the movements in America can be regarded as serious either in size or significance, yet as symptoms of the type of organization which afflicts many of the large industrial countries in the economic crisis they are ominous.

The Silver Shirts

The largest of these movements, The Silver Shirts, is by no means a thing of the past although its publication, *Liberation*, has recently gone into receivership and been suspended, and its leader is under indictment for fraud. . . . The membership is variously reported as 75,000, as more than the combined forces of the army and police units of the United States, and as 2,000,000, but no accurate statistics are available. . . . The statement is made in this report that the Silver Shirts are anti-Catholic, anti-Negro, anti-Red, anti-everything that a 200 per cent American could think up to be against, but that they concentrate it all on anti-Semitism. From the *Official Dispatch, Silver Shirts of America*, the American Civil Liberties Union quotes the following:

Do you know that this strictly Christian Militia, the Silver Shirts of America, means to save America, as Mussolini and his Black Shirts saved Italy, and Hitler and his Brown Shirts saved Germany—but without altering our republican representative form of constitutional government, if it can be managed? . . . That it proposes to arise to the defence of our debauched and subverted government, and restore it, a True Christian Democracy, back into the hands of the American people?

The White Shirts

As the report indicates, the president of this movement some time ago tried to rally forces which it is claimed were two million strong preparatory to a march on Washington to steer through Congress the bill mentioned below in the official purpose of the White Shirts which is:

The creation of a very powerful lobby to secure the enactment of H.R. 11898, "A Bill to Establish Economic Liberty in the United States of America, and for other purposes." It might also be stated that we purpose to restore America to Americans, to make the crooked politicians in Washington walk straight for the first time in their lives, or that we purpose to smash the Gold Standard Racket and establish Economic Liberty in America.

The Khaki Shirts

Activities of this movement are more or less at a standstill as their Commander-in-Chief is in jail for perjury, and their General in jail for manslaughter. The purpose of this movement, which is an outgrowth of the Bonus Army march on Washington, other than to install a dictator in the White House, cannot be discovered from its "literature." The report indicates that at first the Commander-in-Chief was to be the dictator, but later F. D. Roosevelt was selected. To accomplish this purpose, the Commander-in-Chief summoned his "army" of 1,500,000 to Philadelphia where they were to loot armories and then march to Washington. The Philadelphia police, however, put an end to this plan.

The pamphlet closes with this statement:

And so countless, variegated groups, Shirts and intellectuals, patriots and profiteers, move on toward Fascism. They spring up, die out, reform, go on, and the number of their adherents grows. They are disunited, uncertain, with dozens of vague aims, with no one yet to pull their common hatreds together.

Children and Church Unity

By Edward Mowbray Tate*

CHURCH unity is generally regarded as the concern of adults rather than of children. It is a problem that has long baffled the best of church leadership. Some indeed have prophesied that when conservative elders have passed to their reward, the younger generation will speedily fulfill the dreams of a united church. Yet there have been few attempts to prepare youth for careful thinking about this problem, and even fewer to discover what youth thinks about the matter, if indeed it is at all concerned with it.

The writer's interest in the education of the children of the church centered in the preparation given those who desire to enter into full membership of the church. It is at this point that the denominations make their greatest effort to instruct children concerning the church; for, once they have been received into full standing, there is an almost complete neglect of training except for the fortunate few who may attend summer conferences and similar groups.

What do children in this preparatory period—from 11 to 14 years of age—know about other churches? What do they think about existing differences? About the desirability of church unity? It was answers to these questions which the writer set out to discover in a limited way. To obtain the best possible situations, he sought communities where the churches of several denominations—as many as five in two cities and six in another—were located within short distances of one another. These denominations—Presbyterian, U. S. A., Congregational, Methodist Episcopal, Methodist Episcopal, South, Disciples of Christ, and Northern Baptist—were selected because of their common interest in the cause of cooperation and church unity and their common form of worship—non-liturgical.

A questionnaire entitled "Our Neighborhood Churches" was prepared for use in church school classes and other children's and young people's groups in Brooklyn, East Orange, Chatham, Baltimore, Washington, and Birmingham. Approximately one hundred responses were obtained from each of the denominations mentioned, the total being 605. No attempt was made to obtain the statistical validation necessary to support generalizations. Yet the responses of these six hundred boys and girls reveal knowledge and opinions which shed some light on the attitudes of youth toward the church unity movement.

One page of the questionnaire sought facts concerning the church-going background of the students. Forty-two percent were already members of some Protestant group. Nearly half of the mothers were members of the local church, but only one-third of the fathers. Seventy-three percent of the mothers attended services of worship regularly or occasionally and 57% of the fathers. Thus it will be seen that from sixty to seventy percent of the children came from church-going families. Perhaps the percentage should be even higher, for no accounting was made of parents who attended some other church.

Two-thirds of the responses came from boys and girls who lived in communities containing churches of at least five of the denominations selected, and the remaining third came from those who lived in places with at least three. Yet apparently these young people were not aware of this contiguity, for even with the denominational list before them, they could name but half of the neighboring churches. This may have been due to what might be called the provincialism of large communities. A church ten blocks away may be entirely beyond the city child's horizon. Moreover, city churches are frequently known by some such name as "Memorial," "Central," or "First," and the denominational distinction is lost. While this is a good thing in many ways, the problem of church unity cannot be solved by cultivating indifference.

Another test of knowledge of community enterprises was given through questions relating to interchurch activities, such as vacation schools, weekday schools, summer union services, and Thanksgiving Day worship. As checked by reports from the pastors, the boys and girls knew only half of these activities and 38% of the cooperating churches.

One third of the non-Methodists had attended some service at a Methodist Episcopal church; and one-fourth of the non-Baptists and non-Presbyterians had attended those churches. In answer to the question, "Which of these churches seems most like your own?" the Presbyterian, Methodist Episcopal, and Baptist groups each received about half the votes. A further step was taken by asking which groups they would be willing to join if no church of their communion were in the neighborhood. The same three churches led, but with even higher percentages—60% of the non-Methodists being willing to join that body.

The writer has pointed out elsewhere that children are likely to have prejudices against practices different from those used by their own groups.[1] This is especially true if there is something mysterious about the other practice, as there may be in an unfamiliar form of baptism or method of celebrating the Lord's Supper. Mere knowledge of existing differences without sympathetic interpretation will not often be of great value, but an attempt was made to discover how many children knew something of the practices of other church groups. Eighty-two per cent had seen a service of baptism in their own church, but less than one-third had seen it elsewhere. Though these children were all eleven years of age or older, only 70% had seen a communion service in their own church, and 20% in some other church. Unity will not be brought about tomorrow or next year by taking all the children to visit other churches, but here again is evidence of a provinciality that is not very promising for the future of the church unity movement.

A set of statements at the end of the questionnaire dealt more specifically with the problem of church unity. Five hundred forty agreed that boys and girls who join churches of different denominations are members of the world-wide church of Jesus Christ, and that Christians of all denominations are equal in the sight of God; but only 441 objected to the statement that only members of *our* church should take part in our communion service.

*Professor, Bangkok Christian College, Bangkok, Siam. The study on which this article is based was made recently while the author was completing work for a Ph.D. degree in the department of religious education, Columbia University.

[1] *Church School Curricula and Education for Protestant Church Unity.* J. M. Armstrong, Inc. (Philadelphia) 1932.

Practically the same large majority (536) said "Yes" to the statement, "Persons who have been baptized in a way different from the way I think is right are Christians just the same." This was perhaps the most surprising response of all, for more Baptist and Disciples children gave approval to that statement than did Presbyterians and Congregationalists.

Five hundred twenty-four believed that the churches in the same neighborhood ought to do things together occasionally, such as hold union services, and almost as many were willing to see their church give up some of its forms if it would help bring Christians closer together. Yet only a few more than half were willing for their church to give up its name to make church unity possible.

Denominational loyalty came out strongest on the question of church building. Only 162 denied that it was all right for a denomination to build wherever it wishes, even if another church is nearby. As a check on this, the further statement was made: "A community is large enough and rich enough to support only one church and that church belongs to another denomination. It is all right for our denomination to build anyway." Only 256 objected to this statement.

The final proposition of the questionnaire was the most far-reaching of all: namely, that all Protestant denominations ought to join in some way so as to have just one organization. Fifty-three percent (321) said "Yes" to this, a figure very close to that recorded for those willing to give up the name of their church. Thus we may safely say that while a large majority of these boys and girls favored certain principles on which church unity must be based, only about half were willing to give approval to practical steps.

Several objections may be raised against the validity of these findings and their value for the church unity movement. For one thing, the problem of too many churches is not apparent in the large Eastern centers in which these children live. Answers from similar groups in the West or Middle West, or even in smaller Eastern communities, might show considerable differences. But if the need is greater there, as is generally admitted, it is likely that such need would be reflected in the answers given by the pupils. In other words, these replies, whatever else may be said of them, have come from children living in the best possible situations where churches are cooperating rather better than usual. This is especially true in East Orange where five churches have been working together for many years. One might expect higher scores from East Orange children than from others, yet the reverse was true, presumably because the need for unity among the denominations was not so apparent. But even in this situation, with a minimum of rivalry among the churches, there was a lack of appreciation of the point of view of the other group—a matter of primary importance when church union is being considered.

One of the criticisms made by the writer after his study of the church school curricula for the period 1929-32 was that the lessons rarely make provision for experience in Christian fellowship through cooperative enterprises. They are "own-church-centered," as indeed they are privileged to be; but the failure to provide for the widening of the horizons of the young life of the church may be a serious handicap to the cause of church unity in later years. Of the six hundred boys and girls who made responses, only one-third had ever attended a special class to prepare for church membership, although nearly half of the total number were already in full standing. Protestant churches have too long been careless about this matter, for even where classes have been held regularly, the scope—if lesson course may be used as criteria—is far too narrow to make one optimistic concerning the future of church unity.

A second and perhaps more important criticism concerned the failure of editors to include in church school lessons positive teaching on the desirability of unity among the churches—some degree of which everyone of these national bodies has gone on record as favoring. From comments appearing on the questionnaire, it is clear that church unity means to many nothing more than making one church out of two or three others in the neighborhood. Even adults are not free from that impression. The larger aspects of church unity, as well as the meaning for the local community, may well form a part of the education of the youth of the church. It cannot be done in a preparatory class lecture, or in a single church school lesson; rather, it must become an integral part of the whole educational system of the church.

Leaders with a Community Mind

(Continued from page 7)

A church school group looked about their community and decided it needed to be cleaned up. Refuse had accumulated in yards and alleys and on unused lots. Water and paint were needed at other points. They asked the cooperation of the community at large. They consulted representative citizens in the schools, in the business houses, and in the offices of the town government. A town Clean-Up Week was planned and announced. The local newspaper was glad to give it good publicity. The town furnished trucks to gather up trash and junk. The project caught the imagination of the community and was carried through in gay spirit.

A minister who assumed that the public school teachers were his friends and allies, arranged a series of evenings for fellowship, study, and discussion in his church. The teachers of his own church school and the teachers of the public schools of the town were invited for a social hour, followed by a talk by an especially well-trained educator in the community. It was found that the public school teachers welcomed the opportunity to meet their own coworkers as well as the religious leaders and the discussions of educational principles had stimulating possibilities for both groups.

These are but glimpses—much is being done and much more can be done. It is becoming increasingly clear that a wide knowledge of community life and the willingness and ingenuity to unite effectively with other community forces are essential for constructive religious leadership. Without the community mind, we see but a small segment of life and our teaching lacks flesh and blood. Without the community mind, we may struggle to attain results which are straightway counteracted by other factors in the life in which our children are immersed. We may work at cross purposes with our allies, even being tempted to consider them our competitors, or we may work alone at a task which would challenge many others as well. Community cooperation is not merely a device which may be adopted or ignored at will. It is a basic policy essential for the Christianizing of community life.

A Children's "Thank You" Service

By Helen Elmira Waite*

WHEN our local postmen begin their rounds on the third Monday of November, their leather pouches usually carry a large number of grey or buff envelopes. Very important envelopes they are, too, for they contain invitations to the most joyous of all our department's sessions—Thanksgiving Sunday.

Children's Day and Christmas are delightful occasions, to be sure, and Rally Day and Easter are festivals which we celebrate with all our hearts—days on which the entire church school is usually assembled in the church auditorium, and each department of the school has a part in the program.

But we in the beginners' and primary departments have laid claim to Thanksgiving Sunday—the Sunday preceding Thanksgiving Day—as our own special service, when we invite our mothers, fathers, relatives, and friends to meet with us in our own assembly room, and to join with us in a "Thank you" service to God.

The invitations, which are written on grey or buff correspondence cards and adorned with a Dennison, gummed, Thanksgiving seal, read something like this:

> *"The Beginners' and Primary Departments of the Oradell Reformed Bible School invite you to be present at their Thanksgiving service, in the primary room, Sunday Morning, November 21."*

These invitations are mailed to the parents of children who are enrolled in our departments, but a general invitation is also given by means of the church bulletin.

When children and guests arrive they see the room arranged just as it would be for the ordinary Sunday, with the exception of the outer semicircle of chairs for adults. The children's chairs and tables are in exactly their usual positions. Our story pictures cover the walls and screens. The one thing which marks this for a special Sunday is the decoration of autumn flowers, fruits, vegetables, and grain, most of which were gifts from the children themselves, and which will later be sent, as our love-gifts, to the children of a nearby hospital.

We repeat our usual morning greeting, sing our familiar songs, offer our prayers, and intersperse with these the special Thanksgiving hymns and verses. Somehow, amid their familiar surroundings, the fact that the listening adults are there as an audience drops away from the children's minds. And, in fact, this is no service for an audience. On this day we are rendering thanks to our Heavenly Father with our songs and poems, and we invite the grown-ups we love to be our guests and share the service with us. They are our guests, but not our audience. Perhaps this distinction seems difficult to impart to little children, but that they do grasp something of it is shown in the fact that the shyest, most diffident children, for whom it would be positive agony to appear on a more formal program, are always willing and ready to have a part in this Thanksgiving service.

We pass three offering baskets on Thanksgiving Sunday: to the beginners, to the primary children, and to the visitors.

For the story period we usually ask someone outside the departments to be present and tell a Thanksgiving story to the children. The pastor and the general superintendent of the school have done this for us on several occasions. At other times we have had men prominent in church school work, once or twice a returned missionary. And, curiously enough, all of these "guest speakers" for the beginners' and primary departments have felt honored at our request to be present and participate in our service.

We must add, of course, that the room in which our primary children meet is quite large, but we believe the service would be just as effective in a smaller room.

So many times we who are teachers or superintendents of the children's departments meet mothers who exclaim: "How I would love to visit your school some Sunday and see what you do with all those tiny tots, but I never seem to find a convenient Sunday!"

Why not make a convenient Sunday for them? A Sunday when they may see just what our session is like, but with enough of a special atmosphere about it to make the children feel it is a day to be anticipated joyously; truly their own Sunday when they offer their thanks to the Heavenly Father.

*Oradell, New Jersey.

The Workers' Conference

ANY one of several important problems discussed in this issue of the *Journal* might well be given a place in the program of the November meeting of church school teachers and officers. Space permits a mere listing of them.

First of all, there is Christmas. All too often the November conference is spent in valueless conversation and argument about assignments of unwanted responsibilities for Christmas plays, parties, and programs. And yet what an opportunity this meeting affords for a study of the inherent in the festival observances of the fall and winter, which should, of course, result in some definite plans for realizing those values in the lives of the leaders as well as the students of the church school. This *Journal* contains an interesting story of the way in which a public school has changed the drudgery of preparing for a performance into a joyous, character-building experience desired by all of the students. Can the church afford to do less? (See pages 14, 19, and 21.)

What is your church school doing to aid in promoting and making vital the interdenominational emphasis on "Christ in the Life of the Home"? (See pages 8 and 20.)

The fall and winter months also present many opportunities for cooperating with other religious and character-building agencies in achieving common objectives of religious and moral growth. Are your church school workers community-minded? Are they informed about the cooperative movements in which your church and denomination share? Are they taking an active interest in making the cooperative enterprises of your community and state significant? Are they helping to promote church unity and cooperation through their teaching? Are they united with other church school leaders of the country in programs of personal growth through A Fellowship of Christian Workers? (See pages 6, 11, 12, and 17.)

Father and Son Week

November 11-18

It is not too late to secure the International Council materials for this observance: a thirty-two page pamphlet of suggestions and plans (15 cents); song sheets and worship services (1 cent each, 75 cents per hundred).

Services for Home Worship

By P. R. Hayward

In last month's **Journal** *two services of home worship were presented. Two more are published this month.*

These are intended for use in some of those specific home situations to which a spiritual meaning can be given. They are for use only when they fit!

Parents, who desire, can make typed copies of these services so that each in the family can have a copy. Some families will want to begin a loose-leaf worship book. Many could prepare their own worship services. We would be glad to receive copies of any such services which families work out.

— The Board of Editors

A Hard Task Tomorrow

AT times some member of the family faces a hard task the next day. It may be an examination, a difficult business undertaking for father, a tough piece of ground to plough, a hard school game. Whatever it be, there comes a new power to such a person when he knows that everyone in his family is cheering him on. This home service of meditation is intended to help members of the family to give this sort of support to the one who faces a rough place in the road ahead.

LEADER: One of our family group faces an especially hard task tomorrow and so we are gathered together in this family circle to wish him (her) good cheer and to give a fresh assurance of our love and confidence as he (she) goes forth tomorrow to the hard field of contest. _____, will you tell us what it is that you face tomorrow, why it seems hard, and what your plans are for victory? *(The one who faces the hard task will then explain briefly, dealing with any of the three questions as may be desired.)*

LEADER: So then, to you, _____, as you fare forth to your hard work, we convey our good wishes and our prayers. All the good cheer and courage of our life together in this home.

FAMILY: We bestow upon you for your strenuous task.

LEADER: The habits that have been built up here in this home, habits of prompt action, of clear-cut decisions, of smiling courage,

FAMILY: We convey to you as our joint and sacred gift.

LEADER: The motto of this home, "Everyone around this house named _____* has grit,"

FAMILY: We now hand over for especial use to you.

READER ONE: "Finally, my brethren, be strong in the Lord, and in the power of his might.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

"And your feet shod with the preparation of the gospel of peace;

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Ephesians 6:10-17)

READER TWO:

"We are not here to dream, to drift,
We have hard work to do and loads to lift.
Shun not the struggle,
Face it. 'Tis God's gift."

LEADER: Let us pray.

ALL: Thou Lord of Life, we thank thee that struggle *is* thy gift. We praise thee that we were not born into an easy world. We give thee thanks that thy confidence in our human nature has trusted us with the blessing of hard work.

We thank thee for the lulls when we can rest, but also for the strenuous fight. We bless thee for quiet and the renewal of strength, but also for the hard march and the long road.

Upon this one of our number who faces a severe test with tomorrow's sunrise we pray thy blessing and thy presence. Save him (her) from worry in the night, from the restless spirit, from the fainting heart. Grant courage for the struggle, patience in the time of waiting, courage and good cheer if defeat should come, and a humble joy in the hour of victory.

And so in the words of our Master, we would say, "Nevertheless not my will but Thine be done."

SILENT PRAYER: (by all)

LEADER: Amen.

*Each reader inserts the surname of the family.

Someone Has Cause to Rejoice

A member of the family, let us suppose, has met with some new joy. It may spring from many causes—a successful examination, a favorable event in business, a new friendship, becoming engaged, promotion, securing a position after a long wait, a new toy, or a new dress. Such things as these happen in families, and so become occasions for the family to rejoice.

LEADER: We are here to be happy together because of the joy that has come to one of our number.

THE ONE WHO REJOICES: To me has come one of the joys of life. It comes to me in part, I know, because of the love and service of other persons. It comes in part on account of what other people have done long ago, people whom I have never seen, but whose heart-beats of unselfish purpose and ardent devotion live again in me. It comes to me in part through qualities of mind and spirit that are mine, nurtured in me by my home, my church, and my community.

LEADER: Let us, therefore, join in a litany of gratitude and joy.

LEADER: Unto thee, O God, the giver of every good and perfect gift,

FAMILY: We bring the gratitude of our hearts and the steady strokes of our daily effort.

LEADER: For all those who have labored so that we could enter into their labors,

FAMILY: We bring unto thee our word of praise and a renewed inner resolution to spend our lives in the needed labor of the world.

LEADER: For those who have dreamed and worked for the enriching of human life and who have died "not having received their reward" because they could not see the good results of their labors in the hearts of others,

FAMILY: We bring unto thee, O Lord, the determination that we too will accept our share of the burdens of the world.

LEADER: For the member of our fellowship to whom joy has come, for his (her) merry heart and serious purpose and unselfish labors,

FAMILY: We give thee, our God, these words of loving gratitude and the thoughts within to which words could only give an imperfect form.

LEADER: From false pride and an unworthy sense of superiority,

FAMILY: Good Lord, deliver him (her).

LEADER: From a scorn of those less successful or more fortunate; from any tendency to let down in moral and intellectual purpose,

FAMILY: Good Lord, deliver him (her).

LEADER: "Rejoice in the Lord always, and again I say, Rejoice." That he (she) may be patient and humble in this time of testing,

FAMILY: We bring thee this, our united prayer.

LEADER: That we may remember always the sorrows and disappointments of others and be ever eager to relieve and comfort; that we may ever be prepared for the strain of pain or the test of joy; and always learn "in whatsoever state I am, therewith to be content,"

FAMILY: We seek thy guidance and presence, our Lord.

QUIET MEDITATION

LEADER: Amen.

Young People's Program Materials

A comprehensive, annotated list of the young people's lesson courses and program materials issued by denominational boards, councils of religious education, Y.M.C.A., Y.W.C.A., Christian Endeavor, Scouts, and other such agencies is now available in revised form from the International Council. It is a mimeographed bulletin entitled "Program Materials for Christian Education of Youth." Price, twenty-five cents.

White Christmas

A One-Act Play for Christmas

By Dorothy Clarke Wilson*

Characters

William Marshall, *to whom Christmas is a matter of financial pleasure or annoyance, according as the Lord has prospered him. (This year it happens to be a pleasure.)*

Kate Marshall, *his wife, to whom Christmas is an endless succession of lists of one kind or another. (Had she been present at the original observance, it is likely that more information would now be available about the gifts of the Wise Men: i.e., the name of the donor of each, the place of purchase—in case of possible exchange—and the probable value both in shekels and denarii.)*

Bob Marshall, *their son, about 19, to whom Christmas is, among other things, a favorable means of approach to the acquisition of a new car.*

Carolyn Marshall, *their daughter, about 20, to whom Christmas is as good an excuse as any other for the flinging of a perfectly grand party.*

Junie Marshall, *about 8, to whom Christmas is a lovesome medley of stars and cuddly babies and angels, genuine if possible, but "the goldy-crinkly ones are nice."*

Charlie, *the Marshall's Chinese servant, to whom Christmas is the twenty-fifth day in a month containing thirty-one.*

John Liang, *to whom Christmas is the birthday of Jesus, the Christ.*

The Small One, *Charlie's little daughter, to whom Christmas is a flaxen-haired doll hung for another little girl on somebody else's tree.*

Mrs. Milton Craig, *to whom Christmas is just another Anglo-Saxon holiday, like Thanksgiving and the Fourth of July.*

Scene: *A living room in the house of William Marshall. The furnishings show evidences of luxury. Entrances left and right, into other parts of the house. Center, rear, French doors or a large window, outside of which there is snow falling. It is a soft, sticky snow, and, although it is too dark outside to see from within the actual falling of the snow, there are shining particles clinging to the panes and small drifts are visible piled against the sashes. At left, rear, is a Christmas tree, hung with bright-colored ornaments and white packages. On the tree, in a conspicuous place facing front, is a large, flaxen-haired doll. Just beneath, on a table, is a miniature representation of the manger scene.*

(Junie *enters, right, on tiptoe as if afraid of disturbing the beauty of the tree. She gazes at it delightedly, fingering some of the ornaments, but very carefully so as not to break them. She goes to the manger scene and bends over it, rearranging the small objects several times until she is perfectly satisfied. She hums softly "Away in a Manger" as she does so.*

(Carolyn *enters, right, followed by* Charlie, *who carries a step ladder. In her hand is a resplendent Christmas tree angel, made of tinsel and paper.)*

Junie *(clasping her hands):* Oh, oh! A real angel! Are you going to hang it on the tree, Carrie?

Carolyn *(pointing to a spot beneath the tree):* Put it there, Charlie. *(Sharply)* Look out! Be careful! Those ornaments break easily. *(As one falls to the floor)* There! You should have been more careful.

Charlie *(bowing, his face expressionless):* I sweep it up, miss.

Carolyn: Very well. But that doesn't put it together again. Sometimes you're very clumsy, Charlie.

(Charlie *backs toward the door, right.* Carolyn *mounts the ladder, knocking down one of the colored balls as she does so.)*

Junie: Oh! Look, Carrie! You broke one yourself—a great big one, and Charlie only broke a little, teeny-weeny one.

Carolyn: Be quiet, Junie! *(Turning to* Charlie*)* Well! What are you standing there staring for? Why don't you go?

Charlie *(still expressionless):* Yes, miss. *(He goes out.)*

Junie *(coming close to the ladder and looking up at Carolyn):* I think you're mean to Charlie. You're always hurtin' his feelings. I can tell by the way his eyes look.

Carolyn *(hanging the angel as high as possible on the tree):* Nonsense! Charlie isn't like us, Junie. He belongs to a different race and has a different set of emotions entirely. He'd walk all over us if we treated him like a white person—even like a white servant. Look, Junie! How's that?

Junie *(a little wistfully):* It's nice for a goldy-crinkly one. But I'd like to see just one really truly one. Don't they have really truly angels, Carrie? There are really truly babies—and really truly stars.

Carolyn: You're a funny little mite, aren't you? But I do wish you wouldn't call me Carrie. Call me Lyn if you want to, but I hate Carrie.

(Bob *enters, right. Like* Carolyn, *he is dressed for the party which is to take place that evening.)*

Bob: Oh, is that so, Carrie! I'm so glad to know that, Carrie. Merry Christmas, Carrie. And happy New Year, too, Carrie, my dear.

Carolyn *(making a wild pass for his hair and nearly falling off the stepladder):* Bob! You nuisance! College hasn't improved you a particle. Here! Take this step ladder out in the kitchen again, will you?

Bob: Not on your life. What do you think we hire a Chink for, anyway? Just to brighten up the house with a little color?

(Charlie *enters, right, with brush and dust pan, in time to hear the last speech. He sweeps up the remains of the broken decorations, then with an impassive face removes the stepladder.)*

Note to Producers

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Bob *(perching on the arm of a chair, hands in pockets):* That fellow gives me the creeps. I watched him then, and I'll swear all the time he was in the room his face never moved a muscle. Do you suppose he's human?

Junie *(precisely):* Charlie has a little girl. I've seen her. She's just as big as I am, and her name is the Small One—only it's something different in Chinese. And he lives on the top floor of a big house over on Water Street. And there are red geraniums in the windows.

Carolyn *(moving toward the window and looking out):* For goodness' sake, how did you find out all that?

Junie: I asked him. And once I played a perfectly lovely game with his little girl, and it was lots of fun.

Carolyn *(absently):* Well, you'd better not tell mother about it. *(Looking out of window).* Oh, dear! It's snowing terribly. I don't see why it had to go and snow on the night of my party. As if enough hadn't gone wrong already with Uncle David's letter coming.

Bob *(walking around the tree):* Old tree looks pretty well loaded down, but I'm not interested in the small stuff. Say, Sis, what's chances for that new roadster I wrote Dad about? Chick Meader, my roommate, has a honey. All the boys at "U" have something to ride around in. I say it's a disgrace—

Carolyn: Well, I don't see it hanging anywhere on the tree, do you? I'm more interested in that long package over there in the corner. It might be—well, lots of things. I'd like to look and see if my name's on it.

Bob: Well, gee, I've got a good mind not to go back to "U" if Dad doesn't come across with that roadster. I'll be the laughing stock of the whole crowd.

(Kate Marshall *enters, right. She is a handsome, fashionably dressed woman in the early forties, with a perpetually nervous air and lines of worry on her forehead. She carries a paper and pencil.)*

Kate *(reprovingly):* Bob Marshall, I'm ashamed of you. Here you haven't been in the house a half an hour and haven't even seen your father—and yet all you can talk about is a new car.

Bob: Well, gee, Mom, all the fellows have them. You ought to know how the wind blows. Tell me, is he or isn't he going to be a good sport and give me one?

Kate *(sitting down and going over her list):* I don't know. And I can't think about anything, just now. I've got too many things on my mind. I've been all the afternoon straightening out the charity baskets that the church is sending—the chairman of the committee having a nervous breakdown at the last minute threw everything on my shoulders, and such a tangle! And here I've just found out that we forgot to send any present to Aunt Catherine—I don't know how I ever missed her, and she sent us that lovely tea set last year from Tiffany's. It must have cost at least fifteen dollars. And now at the last minute the orchestra for Carolyn's party has backed out—

Carolyn *(in dismay):* The orchestra's backed out! And the party not an hour away! Oh, whatever are we going to do!

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*Westbrook, Maine. Author of *Twelve Months of Drama for the Average Church.* Walter Baker Co., Boston.

KATE: I called up Jake's trio, and they agreed to come.

CAROLYN: Oh, dear! Jake's isn't nearly so good. I just knew something else would go wrong—and just when I'd set my heart on everything being just right!

KATE *(pondering over her lists):* And I can't remember whether I sent any invitations to the Dudley Staples family. If I didn't, it would be a terrible faux pas.

BOB *(flippantly):* Why don't you call them up and ask them? *(He has been crawling about under the tree examining labels.)* It's all right, Sis. The long package has your name on it.

CAROLYN *(immediately diverted):* Oh, dear, I'd like to know what it is. I'm sure that's the one Dad had delivered from Mercier's.

JUNIE *(from her seat on a low stool near the tree):* I know what's in it. Daddy told me. It's a fur—Oh! *(clapping her hand over her mouth.)* He made me promise not to tell.

CAROLYN *(eyes shining):* It's a fur coat, isn't it, Junie? Oh, I knew it, I knew it. We're going to have a real Christmas this year. Dad's been awfully good natured lately, ever since he put across that deal with Mr. Milton Craig.

BOB *(hopefully):* Then maybe I'll get the car. I'm going to ask him. Where is Dad, anyway? Getting ready for the party?

KATE *(suddenly becoming conscious of the children):* No. I only wish he were.

CAROLYN: My goodness, Bob doesn't know, does he? He wasn't here when Uncle David's letter came.

BOB: What letter?

CAROLYN: Oh, the letter that told all about it. You see, brother mine, *(pausing for effect)* we have a guest coming for Christmas. And Dad's gone down to the docks to meet him.

(JUNIE, *wearied with grown-up conversation, strolls out of the room.)*

BOB: Down to the docks! You don't mean Uncle David!

CAROLYN: No, darling, not Uncle David. One of Uncle David's dear converted heathen, one of our Chinese brothers.

KATE *(protesting):* Now, Carolyn, you know that isn't the right attitude. We're all interested in the work your Uncle David is trying to do as a missionary—

BOB *(chortling and throwing himself into a chair):* Ha, that's a good one! Just in time, too, for your swell party. You can have him in the receiving line.

CAROLYN *(maliciously):* Yes, laugh, why don't you. You won't feel like it after you've read Uncle David's letter. Uncle David asked as a special favor that you introduce him to all of your friends at the "U." He's going to be a student there next semester.

BOB *(starting indignantly out of his chair):* Well, I'd just like to see myself!

CAROLYN: Get the letter, mother. You might as well read it out loud. They'll be coming anytime now, and Bob might as well be prepared.

KATE: I wish you wouldn't speak that way, Carolyn. You know we are all interested in your Uncle David's work. Your father—

BOB: Has practically supported it financially. Oh, yes, we know all about it. Go ahead and read the letter, Mother.

(KATE *goes to a small center table, finds the letter, and, sitting down again, adjusts her glasses.* CAROLYN *glances maliciously at* BOB.)

KATE *(reading):* "My dear brother, I received your note with its most welcome enclosure, and, as I told you in my last letter, thanks to the very wonderful cooperation you and your church have shown, our work here is forging ahead. I can't help wishing you would tell me more about yourself—it has been so many years since we have met and shared experiences that sometimes we seem almost like strangers. Yet I know this is not so. By the continued support you have given my work through the years, I know that we must be working together for the building of the kingdom of God—"

CAROLYN: Skip all that, Mother. It's just what Uncle David always writes. Read the last part.

KATE *(turning several pages):* "And now, Bill, I'm going to ask a favor of you and give you a chance to share personally in one of the most satisfying pieces of work God has ever permitted me—and you, also—to do. For it is the extra money you sent in your last check which has made this thing possible. I am sending a young Chinese to America for a year in your own state university—one of the finest specimens of young Christian manhood I have ever been privileged to know. He is a graduate of our own mission college, speaks English almost as well as you do yourself, and would do credit to any group. He comes from a very fine, old, Chinese family, and his parents have been Christians for a number of years. His father, in fact, is an instructor of Chinese literature in our mission college. I have great hopes for John. John Liang, the boy's name is. If I had nothing else to show for all the years' work I have put in over here in China than what I have been able to do for this boy, it would still have been more than worth while.

"Now here, Bill, is where your part comes in, yours and your family's. John will be landing at your own city docks just about the time you get this letter—December 24th his boat is scheduled to get in. You can look it up in the lists—the Eastern Empress sailing from Hongkong. He will be a perfect stranger to America and American ways—in fact, he has never known any Americans except myself and a few of the missionaries here in the school—and naturally I want him to get the best possible introduction to them both. I want you to take him to your own home, Bill, until the university opens, and treat him as one of the family. Let him see what a good Christian American home is like. And Bob is in the university now, isn't he—your fine boy that I have never seen! Ask Bob for me if he will not take John under his wing for the first few days, help him to get acquainted with the professors, introduce him to his own friends. John is like an own son to me, and as such I entrust him to you. Your brother, David Marshall."

(There is a silence after KATE *finishes reading. At some time during the reading* CHARLIE *appears in the entrance left. He stands unobserved, waiting patiently, stolidly, for he has come to make a request of Mrs. Marshall.)*

BOB: Well, I'll be—! I say, what an awful mess to put a fellow in! And just when I've got into a decent frat, too. The fellows will think I'm crazy, lugging around a dirty Chink. Gosh, Mom, I haven't got to do it, have I? I'd never be able to live it down.

KATE *(folding the letter and putting it away):* You'll have to ask your father. He thinks a great deal of your Uncle David, and of course he's head of the church missionary committee. But personally I shouldn't think a foreigner with limited means would feel at home with the group you go with in college.

BOB *(eagerly):* No, you're right he wouldn't. A swell frat's the last place he'd want to be. The Y.M.C.A.'s the place for him.

CAROLYN: You should worry. You've got a whole week to do it in. Think of my party. The guests will be coming inside of an hour, and Dad may be coming back any time—with *him*—right in the middle of it! And it was going to be such a perfect party!

KATE: Carolyn, my dear, I've told you, we'll manage somehow to keep this—this young man from spoiling your party—*(Suddenly spying* CHARLIE, *who has been standing immovable)* Charlie! What are you doing there? How long have you been there?

CHARLIE *(stolidly):* I come. I ask missy. I wait.

KATE *(assuming her usual role with* CHARLIE, *which is that of using his own dialect, or what she imagines is his dialect):* All light. This time all light. But next time—no stand like that. No wait. You understand, Charlie?

CHARLIE: Yes, missy.

CAROLYN: For goodness' sake talk English to him, Mother. He can understand English as well as you.

KATE *(patiently):* Carolyn, my dear, I had Chinese servants before you were born. *(To* CHARLIE*)* All light. Now can ask. Only be quick about it.

(JUNIE *returns to the room and regards the proceedings with interest.)*

CHARLIE: Tomollow—he Chlismas. I not work tomollow? I have Chlismas at home? What?

KATE *(aghast):* Have Christmas at home! Not work! You mean you're asking me for a holiday—on Christmas! *(assuming role again)* No, Charlie. Sorry. No can. No can possible. Big party tonight. Lot clear up in morning. Big dinner tomollow. Lot company. Understand?

CHARLIE *(gravely):* I understand.

KATE *(trying to be kind and understanding):* Sometime—you have Chinese day—like Chlismas Amelican day. Then you have holiday. All light? Understand?

CHARLIE *(bowing, his face still expressionless):* I understand. *(He goes out left.)*

BOB: Of all the nerve! Asking for Christmas day off! He'll be asking for the Fourth of July next, telling us he has to go and put a wreath on the grave of his grandfather who fought in the Revolution!

CAROLYN *(glancing out the window):* Gracious, here's Father! And he has—has *him* with him.

(WILLIAM MARSHALL *enters, right, followed by* JOHN LIANG. *The former is a typical middle-aged American business man, somewhat heavy-set, excellently dressed, obviously keen minded. The latter is a young Chinese with a fine, pleasant face, perpetually smiling. Except for the slight slant to his eyes and the yellowish tinge to his skin, he might be any fine, athletic type of young American manhood, for his clothes are fairly well cut, and he speaks English only with a slight accent. There are flakes of snow on the overcoats of both men.)*

WILLIAM *(cheerfully):* Well, we're going to have a white Christmas, all right. It's still snowing for all it's worth. *(There is a sudden awkward silence.)* Folks—this is—Mr. Liang, only he seems to think it will be easier if we call him John. (JOHN *steps forward, smiling.)* And—er—John, this is my wife, Mrs. Marshall, my son, Bob,—my daughter, Carolyn—and little Junie over there by the tree—

(The Marshall family seems suddenly to have run out of speech, and there is another awkward silence, or would be, if the enthusiastic personality of JOHN LIANG *did not immediately dominate the situation.* JUNIE *alone is undisturbed. She crosses the room and offers her hand.)*

JUNIE: I'm pleased to meet you.

JOHN: And I'm certainly pleased to meet you all—you don't know how pleased.

(He looks around the circle and smiles even more broadly.) Mr. David has told me all about you—every one of you—and showed me all your pictures. What is it you call them—short snaps?

JUNIE *(delighted):* Oh! How funny! You mean snapshots.

KATE *(extending her hand):* We are glad to meet any friend of David's.

(CHARLIE *appears, as if by magic, to take the men's overcoats. There is a sudden apprehension among the Marshalls as to how he will receive the guest, but Charlie's face is as expressionless as usual.* KATE *relaxes in relief.)*

WILLIAM: Sit down—er, John, sit down. Make yourself at home—as we Americans say. Things are just a little—er—unusual around here. We're observing Christmas tomorrow, as you probably know.

JOHN *(his face lighting a little more, if possible):* Yes, and to think that I should arrive in time to see the real Christmas in the real America! I saw it all as I came by in the car—all the trees in the houses, the bright candles in the windows, the glad faces on everybody, and I thought to myself, "Now have I come at last to the good country of my Mr. David, where so many people are like him, Christian," and my heart is like a warm glow, I am so happy.

(The Marshalls are a little embarrassed. WILLIAM *sits down and gestures* JOHN *to do the same.* KATE *sits on the edge of her chair.* CAROLYN, *obviously anxious to get the guest out of the way as soon as possible, stands impatiently behind him, signaling her mother.)*

CAROLYN *(mumbling):* If you'll excuse me —*(She starts for door.)*

WILLIAM: Where are you going, Daughter? Our guest has only just come.

CAROLYN *(sulkily):* I have a few things to do before the party.

KATE: That's all right, run along, dear. Mr.—Mr. Liang will excuse you, I'm sure. *(Trying to play the gracious hostess)* Mr. Marshall writes that you are planning to attend school here at the university. I'm sure I hope you'll like it.

JOHN *(leaning forward, his face again alight):* Like it! All my life I have dreamed of it. And now it is you, Mr. Marshall, who have made it possible. *(He takes a leather wallet from his pocket and holds it almost caressingly.)* When Mr. David laid this in my hand—this five hundred dollars that you had sent—and told me it was at last my dream come true, I could not at first believe it. My father gets not much money. He has many children. I thought I must work a long time before I could get money to pay for my dream of your American college. And then Mr. David told me—that your heart too is in China! It will be you and me working together—to make my dream of Christian China come true.

BOB *(in genuine amazement):* Five hundred dollars! Why, you can't go to the "U" a month on five hundred dollars.

WILLIAM *(somewhat sarcastically):* You mean *you* couldn't.

JOHN *(smiling):* No? Ah, then, I work, I find something to do. These hands are not—what you call it?—lazy.

(In putting the wallet back into his pocket, JOHN *has been reminded of something. From another pocket he pulls a little Chinese doll and holds it out smilingly to* JUNIE.*)*

JUNIE: Oh! What a cunning little doll! May I look at it?

JOHN *(smiling, as he gives it to her):* You may have it. I brought it for you.

JUNIE *(delighted):* For me? Oh—thank you. I like it. All my dolls are just the same. But this one has a yellow face.

JOHN: This is a Chinese doll. At Christmas in my home we make the little Jesus in the cradle and the sheep tenders, as you have over there on the table, and this is the doll we had for the little Child one.

JUNIE: Oh! You mean you have it just the same, only all the little dolls are yellow?

JOHN: Yes. That's right.

JUNIE *(running to the table):* I'm going to take my little white doll out of the manger and put the little yellow one in. *(She does so, in spite of* KATE'S *frown.)* There! The little yellow doll fits lots better. The white one was too big.

KATE *(restlessly, looking at her watch):* We'd better show Mr.—Mr. Liang to his room, William. He must be tired after his long journey. Perhaps he will feel like resting this evening.

WILLIAM: Oh, there's no hurry—*(catching* KATE'S *warning glance)* er—which room did you want him to have, Kate? The north one might be pleasanter.

KATE *(hurriedly, not looking at* WILLIAM*):* I've arranged for Mr.—Mr. Liang on the third floor, William, next to Charlie's room. There are to be several guests staying over from the party, and I thought he might find it pleasanter—

WILLIAM *(a little blankly):* Oh! Very well. *(To* CHARLIE, *who has appeared as if by magic at the moment wanted)* Take our guest to his room, Charlie. Mrs. Marshall says it has been made ready.

JOHN: How can I make known to you the gratitude I feel? You make me a most honored guest—I who am but a stranger deserving nothing. You know not what it means to be like this, in such a great country where so many homes are lighted with the Christmas candle, so many peoples, everywhere, keeping the Great One's birthday.

KATE: The attic room, Charlie.

(CHARLIE *nods, his face impassive, and leads the way out.* JOHN *follows, bowing to his host and hostess. At the door* CHARLIE *stops, with a formal bow, and lets the guest precede him.* CAROLYN *enters, left.)*

WILLIAM: Say, what's the idea stuffing him way off up in that attic room? We've got plenty of rooms on the second story. I'd never be able to explain to David—

KATE *(patiently):* Now, William, I've thought of all that. But you'll never have to explain to David, and you most certainly would have to explain to the Milton Craigs if they found you'd put a Chinaman in the room next to theirs. You know how people like the Milton Craigs feel about such things, and I thought you wouldn't want to offend them just now.

WILLIAM: Yes. You're right, Kate. I'm depending on Craig's support to put across a big deal—and a lot of people have prejudices—I'm sure you're right. It would be pleasanter for him on the third floor.

BOB *(skeptically):* For *him!* Ha, that's a good one!

CAROLYN: And, Dad, you've just got to keep him away from the party somehow. I'd never hear the last of it. All the crowd would think I had invited him.

KATE: Yes, William, you must arrange that. As you say, so many people have prejudices. If any of the guests should happen to get a glimpse of him, which I hope they won't, they must think he's a servant. He really isn't bad looking at all, for an Oriental. He'd make a splendid looking butler.

BOB: Wonder what Charlie thinks, seeing us entertain another Chink right in the parlor.

KATE *(worriedly):* Yes, and that's another reason why we must be careful. I've taken such pains all these years to keep Charlie on his proper level.

CAROLYN *(wheedlingly, slipping her arm about her father's neck):* I'll tell you what, Dad. You can keep John Chinaman right here in this room and show him your collection. That's a full evening's job once you get started, and we can keep all the crowd out of this room easily enough.

WILLIAM: But I'd counted on getting a chat with Craig about that Western Steamship stock. It looks like a big thing.

CAROLYN: Oh, you can afford to forget business for one evening. After that big deal you put over, you're entitled to take it easy for awhile.

WILLIAM *(settling himself comfortably in an easy chair):* I'll say that was a good deal. For the first time since the beginning of the depression I'm able to face Christmas with some degree of cheerfulness.

BOB *(jumping to his feet, immediately seizing his opportunity):* Gee, that's great, Dad. It's good to have a dad that knows how to do things. Some of the fellows' old men are way down and out—can't afford to buy them even the cheapest kind of a car to run around in—

CAROLYN *(despairingly):* Oh, Bob, don't start that now.

BOB: Well, I was only just making a statement—It seems to me if you've got a lot of money to throw around on Chinamen—

WILLIAM *(who is in a magnanimous mood):* Don't worry, Son. I got your letter. We're going to have a real Christmas this year. If you don't believe it, look what I've got for your mother.

(He draws a slim box from his pocket, opens it, and shows it to BOB.*)*

BOB: Oh, Gee!

WILLIAM *(with satisfaction):* Genuine, too, my boy. I told you we were going to have a real Christmas.

CAROLYN: And you will show him your collection, won't you, Daddy?

JUNIE *(who has been bending over the manger scene, apparently oblivious of all else):* Why don't you want the nice man to go to your party, Carrie?

CAROLYN *(impatiently):* Oh—you wouldn't understand.

BOB *(solemnly):* Ask your Uncle Dudley, Pet. I believe in telling people the truth. It's because the gentleman is yellow. In other words, unbleached, unlike the great and only Anglo Saxons.

JUNIE *(puzzled):* But that Jimmy Atkinson's yellow, too. You said he was yourself. And he's coming to the party.

BOB *(with a howl of mirth):* Ha, that's a good one! Hear that, folks? *(Seriously)* You see it makes a difference, Pet, whether the yellow's on the inside or out.

CAROLYN: I don't think you're a bit funny.

KATE *(absently checking over a list):* Orchestra—ices—palms—lights—I think I've remembered everything. Oh, yes—I must tell Charlie to bring some sandwiches and coffee for Mr.—Mr. Liang.

BOB: Call him John, Mother. You'll never get used to the other name.

KATE *(with a little shiver):* I couldn't. It doesn't seem right calling a—a heathen John. I'd never get used to it.

(A bell rings distantly in another part of the house.)

CAROLYN *(eagerly):* There's the bell. They're beginning to come. Do I look all right, Mother? *(She pirouettes on her toes.)*

BOB: Like a million dollars. I wish you were.

CAROLYN: Come on, let's go. *(She and* BOB *go out, left)*

WILLIAM *(following):* Let me know when the Milton Craigs arrive.

(Continued on page 34)

Suggestions for Building Worship Programs

DECEMBER SUGGESTIONS FOR THE PRIMARY DEPARTMENT

*By Esther Freivogel**

THEME: *Building the Kingdom in All the World*

1. *By Loving and Giving at Home*
2. *By Showing Love and Friendliness for Others*
3. *By Taking Christmas to Other Lands*
4. *By Giving a Present to Jesus*
5. *By Having the Christmas Spirit throughout the Year*

For the Leader

Jesus came that we "might have life and have it more abundantly." Often we grow discouraged with conditions as they are and feel that the world has not moved very far along toward the attainment of this ideal. However, if you are a reader of history, you know that the condition of man has changed considerably since the coming of Jesus. At this season of the year it would be well to view again his life as a whole in order to appreciate more fully the power which brought about these changes. The following books (each one can be read in one or two sittings) will be found helpful: *By an Unknown Disciple* and *How One Man Changed the World* by Blanchard, published by The Pilgrim Press.

How may primary children best celebrate Jesus' birthday? Should we be satisfied in having them thrill anew with the beautiful stories and music of Christmas? By all means, these should not be omitted. But have not our worship experiences leading up to this season of the year pointed to something more? We are interested in building the Kingdom and one of the best ways for primaries to celebrate Jesus' birthday is to bring about in ways suited to their development some measure of this Kingdom in their world. Are they thoughtful of others in the home? Do they show a genuine friendliness for those who are different from themselves? Are they conscious of and eager to help those who are in need? Is their helpfulness done in a spirit of real concern for those in need or in an "I'm better than thou attitude"?

With the Pupils in Mind

OUTCOMES TO BE DESIRED:

1. A fuller appreciation of Jesus "who went about doing good."
2. A fuller appreciation of the literature, art, and music that have grown up around the birth of this wonderful Person.
3. The celebration of Jesus' birthday in acts of kindness, helpfulness, and unselfishness in the home.
4. The celebration of Jesus' birthday through the remembrance of those who are in need because of existing social conditions.
5. A determination to live as Jesus would have them live—kindly and unselfishly—all through the year.

ACTIVITIES WHICH MAY LEAD TO WORSHIP:

1. Making Christmas gifts for members of the family. These should be simple. Silver-coated or painted pine cones to give the home a Christmas atmosphere, a calendar or book mark on which is mounted a lovely picture of Jesus, or a candlestick or pencil holder made of clay will be found simple to make and appropriate.
2. Carrying out the second and third activities of November, if you have not already done them. Your children may have become so interested in the family or group for whom they did something at Thanksgiving time that they will want to continue their service at this time.
3. Informally playing the Christmas story or some other story that has been told to them.
4. Studying, classifying, and posing beautiful pictures telling of the life of Jesus. See November, 1933, *Journal* for a list of birth pictures.
5. Learning Christmas songs, Scripture, and poems.
6. Making Christmas posters, sand-table scenes, or crèches.

*St. Louis, Missouri.

December 2

THEME: *Loving and Giving at Home*

HAVE ON HAND:

1. Beautiful pictures telling of the birth, boyhood, and manhood of Jesus.
2. Materials out of which Christmas decorations for the room may be made.
3. Samples of possible gifts that might be made for the members of the family.

AS THE CHILDREN GATHER: Those boys and girls who arrive early may help hang, where all can see them, pictures telling of the life of Jesus. Have these pictures laid out on a table or, if they are filed according to subjects, let the children find them. Divide your large group into smaller groups, assigning to each a special task. One may look for all of those pictures telling of Jesus as a baby, another may find those that picture him as a boy, and a third, those that portray Jesus' activities as a man. These may then be hung in the above groupings.

GROUP FELLOWSHIP AND PREPARATION FOR WORSHIP: The children have been hanging and talking about pictures of Jesus' life; this may lead naturally to the *singing of "Tell Me the Stories of Jesus"*[1] and to the *telling of favorite stories* of the things Jesus said and did.

"Which stories of Jesus do we think about at this time of year? Why?"

Then may follow the *learning of a new song*, "The Christmas Bells" (printed herewith).

"Jesus was such a wonderful man that it is no wonder we have such beautiful stories and songs telling of his birth. How do you think we can best celebrate the birthday of a man who was always thinking of others, who was always kind, helpful, and unselfish? How can you celebrate his birthday in your homes? Let us think about this as we listen to some Christmas music."

Worship

MUSIC: "Silent Night"[2]

CALL TO WORSHIP: God loved us and sent his Son. Because of this great gift let us enter into his church with thanksgiving.

SONG: Use any Christmas song that is familiar to the children.

SCRIPTURE: Luke 2:8-20

LEADER: We rejoice, give thanks, and sing because there once lived a man who went about always doing good.

SONG *(refrain only)*: "Rejoice, Ye Pure in Heart."[3] If this is not known to your children, any song of thanks or praise may be used.

LEADER: The story that I am going to tell shows us one way in which we may celebrate the birthday of this great man who "went about doing good."

STORY: Any one of the following may be told.

"The Jar of Rosemary" or "The Promise" in *The Story Teller*, by Maud Lindsay (Lothrop, Lee and Shepard Co.).

"Loving, Giving" in *Primary Story Worship Programs*, by Mary K. Berg (George H. Doran Co.).

"Paddy Bear" in the *Journal* for November, 1933, pp. 25, 26.

Pause for a moment following the story. If the spirit of the group is right, you may have a brief prayer.

PRAYER:

Our Father, we thank you for Jesus who went about doing good. Help us to celebrate his birthday by showing kindness and love for others. Amen.

December 9

THEME: *Showing Friendliness and Love for Others*

HAVE ON HAND:

1. Materials out of which gifts for the family may be made.
2. Books of Christmas stories which can be read by the children themselves. Consult your librarian.

POSSIBLE DEVELOPMENT: Your worship may grow out of the activity of making Christmas gifts for the family and lead in turn to the development of some service project.

The story of the wise men as found in Matthew 2:1-5a, 7-11 may be used.

Suitable stories are:

"The Child Who Saw Santa Claus" in *Tell Me Another Story* by Carolyn Sherwin Bailey. (Milton Bradley Co.)

"Little Gretchen and the Wooden Shoes" in *Journal*, November, 1930.

"Little Piccola" in *All the Year Stories for Little Folks* by Elsie Spriggs (Fleming H. Revell Co.).

Instead of a story the following poem, which may lead to the development of a service project, may be used:

BEING SANTA CLAUS

"Christmas is a happy time,"
So many children say,
"I wish I knew the way to make
Ours a happy day."

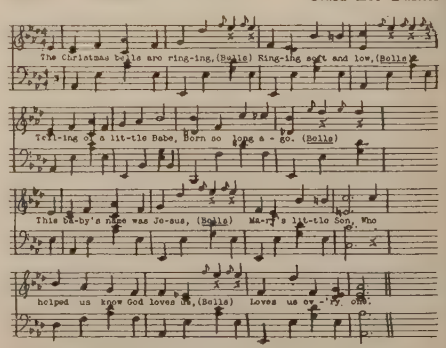
Then up spoke little Mary Ann,
"I'm sure I cannot tell,
How Christmas can be happy
When Daddy isn't well.

"He hasn't worked for many days;
There won't be any toys—
But then, we love each other,
That's the best of Christmas joys."

"But I'd like toys to play with, too,"
Said little Mary Ann.

Christmas Bells *(Adapted)*

Aurora M. Shumate — Clara Lee Parker


The Christmas bells are ring-ing,(Bells) Ring-ing soft and low,(Bells)
Tell-ing of a lit-tle Babe, Born so long a - go. (Bells)
This ba-by's name was Je-sus, (Bells) Ma-ry's lit-tle Son, Who
helped us know God loves us,(Bells) Loves us ev-'ry one.

—From *Songs for the Pre-School Age*, compiled by Aurora Medford Shumate. Nashville, Tenn., Sunday School Board of the Southern Baptist Convention. Used by permission.

"Do you think that dear old Santa
Will bring them if he can?"

A little girl was passing by,
She heard what had been said.
"I'll see that Santa brings them toys
When they are tucked in bed."

So from her toys she picked the ones
That they would like to keep;
She placed them on their doorstep
When they were fast sleep.

How happy those two children were
When they woke up next day;
They took the toys that Santa brought
And went at once to play.

The child who was the Santa Claus
And shared with them her toys,
Learned that loving others is
The best of Christmas joys.

—E. F.

December 16

THEME: *Taking Christmas to Other Lands*

1. Plans and work on the service project that your children have chosen should be continued this Sunday.

2. Help the children to see some of the changes that have taken place in the world because of the coming of Jesus. Help them to appreciate the fact that it was because of his great love for people that "he went about doing good." The following story will help:

CHRISTMAS AND THE NEW YEAR IN KABA

A new year had come. But of all the people in Kaba no one knew and no one cared. One year was like another to them. Children were born and grew up to quarrel among themselves. The sick suffered and died. There was no beginning and no end. What could a new year mean to Kaba, one of the far corners of the earth, where news travels slowly, where nothing changes? And yet—a change began that New Year's Day. A messenger came to Kaba, a messenger from the other corners of the earth.

"I bring you news," said the messenger. "Good tidings of great joy."

But the people could not understand. They only stared when he stopped two boys from quarreling by showing them a beautiful butterfly alighting near them. They stared again as he went about trying to make Kaba a little more clean, and most of all they stared when by some strange power he made a sick child well. They had expected the child to die. Up to that time one year had been like another to the people of Kaba. The messenger saw.

"We can change all this," he said. "May this new year bring the people joy!" And he went away.

The days came and went. In Kaba babies were born, children and older folk quarreled, the sick suffered and died. For a while nothing changed. Then one day the messenger came back. With him were other messengers who dug mysteriously in the earth. They cut down trees, put the trees upright in the hole, and then laid one upon another. At last there stood a long low hut where white-capped men and women moved about and invited in the sick and the lame and the blind.

It was Christmas Day, but among all the children in the new hospital, and among all those who came with them, there was not one who knew. Nor would it have meant anything to them if one of you had been there and said, "Today is Christmas." No one there had ever heard of Christmas.

All that the people of Kaba knew was that on that day the messengers from the other corners of the earth began ministering to their sick. The white-capped men and women who moved so quietly about, smiled so kindly, and touched aching heads and backs with such friendly hands showed them something gentler and happier than they had ever known. No one in the whole hospital that day spoke crossly to another. No one, even among those who were well, quarreled. In fact, as the brothers and sisters, the uncles and aunts, and the cousins of those who were ill watched the messengers, a new wish, the wish to help one another, was born in them. Brothers and sisters began quietly to amuse the smaller children. One smoothed the sheet that a sick child had kicked partly away. Another was quick to see that a nurse wanted a glass of water on a table, and ran to fetch it for her. And all day long the people of Kaba wondered how it had come about.

Why had the messengers come to them? What news did they bring? What made them so ready to help the sick? Why were they spending their whole time serving others?

A doctor had taken a box from a shelf and was giving to the nurses handfuls of beautiful pictures. The nurses began to distribute them, and as the people saw what they were, they nodded to each other. They thought they understood, though the nurses spoke a different language from theirs.

"Love," said a nurse, handing a picture to a mother, and "Love," the mother repeated, looking at the picture. In it a tiny baby lay sleeping in a manger beside his mother, and sheep and oxen stood by looking on.

"Love," said another nurse, pointing to the baby as she handed a picture to a child, and the child repeated, patting the baby's picture, "Love!"

The people of Kaba had never heard the word "love," but understood in their own way.

"It is the baby's name," they said to each other. "A baby has been born whose name is Love."

"Ah, yes!" others would reply, "Love has been born. It is to tell us this that those people came. It must be news of great importance."

There came a day soon after when the nurses kept repeating "New Year." Out of the doctor's box came new pictures. They were all different, but one strong, kind-faced man seemed to be the center of each. In one he was helping a woman to rise from her bed; in another he had his arms about some little children; in one he was surrounded by crowds seeking his help; and in one he was on the floor with a towel, washing the feet of a friend.

"Love," the nurses would say when the children or their families looked inquiringly at the pictures. Then the people of Kaba would say to one another, "Ah, yes! the baby whose name was Love. It is the same Love."

As day after day they watched the ways of the messengers from the far corners of the earth they seemed to understand even more. One day a mother made a wide gesture with her arm. She seemed to take in the hospital, the sick in their beds, the children who had quarreled before now playing peaceably together, the doctors and nurses at their work of healing and comforting.

"Love?" asked the mother, thinking of all these things.

"Love," answered the nurses and doctors, happy that at last one understood why they had come.

* * * * *

It is a long time since the first messenger went to Kaba, but the people there still have their own ideas. To this day they believe that Christmas is the time when a baby was born whose name was Love. They believe that after Love came the whole world was changed, and that is why Christmas was followed by a glad New Year.

—From *Primary Worship Guide* by Jeanette E. Perkins, copyright The Pilgrim Press. Used by permission.

December 23

THEME: *Giving a Present to Jesus*

1. This is the last Sunday before Christmas. As in the Thanksgiving service, the contributions of the various classes may be woven into the period of worship.

2. The service project in which the children have been engaged should be completed today. If gifts from home are brought, or if each class has made a special gift, they may be presented during the giving service of the worship period.

3. Help them to discover ways in which they can give a present to Jesus. The following story will be found helpful:

A PRESENT FOR JESUS

Richard was only five, and his sisters, Hilda and Cornelia, didn't think he was old enough to know very much. Hilda was seven and Cornelia was nine.

When Christmas time came, the children planned gifts for all their friends. They made some of the presents—pretty boxes to put candy in, blotters with painted covers, and scrap-books. Cornelia made a handkerchief for Hilda, and covered shoe trees with ribbons for her mother.

It was a pleasant time. They enjoyed making the gifts and hiding them away so that the folks who were to receive them would be surprised.

Richard couldn't make things very well, but he opened his bank and bought presents with the money. He bought a mouth organ for his father and a bottle of perfume for his mother. He spilled some of the perfume when he pulled the cork out to smell it, but there was quite a bit left, so nobody minded that.

He bought a jumping spider for Hilda and a string of beads for Cornelia.

After he had bought all of these things he had some money left.

"What will you buy with that?" Cornelia asked him.

"That is for a present for Jesus," answered Richard promptly.

"Oh, you can't buy a present for Jesus," Cornelia told him.

"But it's Jesus' birthday," said Richard. "He ought to have a birthday present. We always get presents when it's our birthday."

"Let's ask Mother," Cornelia suggested.

Their mother was busy making a cake for Christmas.

"Mother," asked Cornelia, "how can Richard buy a present for Jesus?"

"I can think of a number of ways," their mother replied. "It would be nice if each of you would give a present to Jesus."

"I wonder what mother means?" said Cornelia. She told Hilda and the two girls thought about it all the morning.

At last Cornelia had an idea.

"If we should give a present to some child who hasn't very many things, would that be giving it to Jesus?" she asked.

"That's what I should do," said their mother. "I think that would be the very best way to give Jesus a present."

The girls thought of all the children that they knew. Most of them had nice homes and everything that they needed. But there was a new little girl named Helen in Cornelia's Sunday school class who seemed to be quite poor. Her coat was old and her dress was mended in several places. The other girls said she lived in a basement with her grandmother who went out scrubbing to earn money for herself and Helen.

Cornelia had not been nice to Helen. One Sunday she had changed her place in Sunday school so that she would not have to sit next to Helen. She felt ashamed now when she thought about it.

"Perhaps we could give a present to Helen," she said.

"I can give her my broken doll," said Hilda.

"But you are giving it to Jesus," Cornelia reminded her. "You wouldn't give a broken doll to Jesus. Would you?"

"I will give her a new doll," Hilda answered. "I wonder if she will have candy in her stocking?"

"I wish she could come here and hang up her stocking with us," said Cornelia. "Then we would be sure to have it filled."

At dinner time they all talked it over together. In the evening their mother went to Helen's house and invited her and her grandmother to come Christmas Eve and stay all night.

Such a good time the children had getting ready for their guests! They were so happy and had so many surprises for Helen and her grandmother that they even giggled in their sleep thinking about it.

They were so glad Helen and her grandmother were coming that they could hardly wait for Christmas Eve to come.

Richard took all the money he had left and bought a book with lovely stories in it for Helen.

On Christmas morning Helen had so many presents that her stocking wouldn't hold all of them. They were piled up on a chair, and there were presents for her grandmother, too.

When the day was over, Hilda said, with a tired, contented, little sigh, "This was the nicest Christmas I ever knew."

"I am glad," said Cornelia, "that Richard thought of giving a present to Jesus."

"So am I," said Hilda.

—By Elsie Ball. From *The Elementary Magazine*, December, 1928. Used by permission of the Methodist Book Concern.

December 30

THEME: *Having the Christmas Spirit throughout the Year*

Most of your children have not seen each other throughout the week. Each will be eager to tell the others of the happy experiences he has had. Give them plenty of opportunity to share in this way. Let them sing again the Christmas songs of their choice. Have them reflect on their experiences and discover why Christmas is such a happy time of the year.

The following verse may awaken in them a desire to keep the Christmas spirit throughout the year:

Some people give at Christmas,
Give to friends far and near,
And then they forget all about them
During the rest of the year.

Jesus was always giving,
And helping wherever he could;
Christmas is just an expression
Of his spirit loving and good.

If we are truly Christian,
And do as Jesus would do,
We will show forth his spirit of kindness
Not one day, but all the year through.

—E. F.

Source Materials

SONGS:

"Away in a Manger"[4]
"Carol, Children, Carol"[6]
"Why Do Bells for Christmas Ring?"[6]
"Everywhere, Everywhere, Christmas Tonight"[7]
"O Tell Me, Gentle Shepherd"[8]
"What Can I Give Him?"[9]
"Three Slovak Christmas Carols"[10]
"Every Christmas Night"[11]

MUSIC:

"Chimes," Barnes[12]
"Little Cradle Song," Schumann[13]
Any of the Christmas hymns[14]

[4, 5]Clara Beers Blashfield, *Song Friends for Younger Children*. Rock Island, Ill., The Vaile Co., 1931.

[1, 4, 6, 7]Elizabeth Shields, *Worship and Conduct Songs*. Richmond, Va., Presbyterian Committee of Publication, 1929.

[1, 4, 6, 11, 12]*Primary Music and Worship*. Philadelphia, Presbyterian Board of Christian Education, 1930.

[9, 13]Edith Lovell Thomas, *A First Book in Hymns and Worship*. New York, The Abingdon Press, 1922.

[4, 5, 8]Danielson and Conant, *Songs for Little People*. Boston, The Pilgrim Press, 1915.

[4]Baker and Kohlsaat, *Songs of the Little Child*. New York, The Abingdon Press, 1921.

[2, 3, 14]Any church hymnal.

[10]Arranged by Richard Kountz. Philadelphia, Theodore Presser Co., 1712 Chestnut Street. Price 10 cents.

DECEMBER SUGGESTIONS FOR THE JUNIOR DEPARTMENT

By Una R. Smith*

THEME FOR DECEMBER: *Building the Kingdom by Carrying the Message of Goodwill to All the World*

December 2

SONG: "Joy to the World"

BIBLE READING: Luke 2:8-20

LEADER: Let us look again at the words sung by the angel chorus at the birth of Jesus. What persons have we talked about who have helped to carry the message of peace and goodwill to others?

I want to tell you of a man who stands out as a world Christian because of his efforts to carry this message to people in distant lands.

STORY:

"Peace on earth, goodwill to men" sang the angels at the birth of Jesus, nearly two thousand years ago. One of our beautiful Christmas hymns says that song may be sung in words or deeds that bind all hearts in one. The most fitting way to celebrate the birthday of Jesus is to bring joy to someone who is in need of help or sympathy.

Ever since that first Christmas there have been men and women who have tried to give their lives in helping others. Many of them are living and working in the world today. Such a person is Albert Schweitzer. He was born in upper Alsace in 1875. His father was a minister and Albert studied in some of the great universities in Europe, being especially interested in music and in the life of Jesus. As he began to think of what he wanted to do, at first he could only be certain that he would do something that would help people in need. At one time he helped poor boys get an education. Then he became interested in tramps and men who had been released from prison and tried to lead them to start out in some honest work.

But it was not until he read a report of the Paris Missionary Society on their work in Congo that he decided he wanted to go as a physician to help in this African mission. Many of his friends tried to get him to change his decision. It seemed foolish that, after having prepared himself to teach in a college and to give organ recitals and lectures, he should decide to be a doctor and have to take four years to prepare for his work. But Albert Schweitzer was determined. He said he wanted to be a physician to these people in Africa because in that way he could really show them the meaning of the teachings of Jesus by what he did and not merely talk about it.

He finished the regular medical course, took a year to get practical experience, and then made a special study of the kind of diseases most common in African Congo. During this time he made money to pay his expenses while in Africa and to buy part of his equipment. So much money was necessary that he asked some of his friends to help. Then he offered himself to the Paris Missionary Society, saying that he would furnish his own equipment and pay his expenses.

When he reached Africa, sick people began to apply for help before he had unpacked his equipment. He treated his patients as well as he could, taking the part of carpenter and doctor at the same time, as he had to build the hospital and other necessary buildings. After being in Africa nearly four years he returned to Europe and gave lecturers and organ recitals and wrote books to make more money for use in Africa. When he returned he had to enlarge his hospital. After working for several years, he returned to Europe again and was able to get several people to go out to Congo to help in the work he had started. He also interested many Europeans in giving money, so that on his third trip he was able to build an operating room and special wards for the insane and those who were afflicted with contagious diseases.

In ways of this kind Albert Schweitzer is teaching more clearly than he could through a sermon, the words of his Master, "By this shall all men know that ye are my disciples, if ye have love one to another."

PRAYER BY LEADER:

Our dear heavenly Father, we are glad that there are men like Albert Schweitzer who remind us that the message of love and goodwill is best taught by acts of friendliness. May the story of his life help us as we plan to celebrate Christmas—the birthday of thy son. We would like, at this glad season, to bring joy to someone who is in need of a friend. Wilt thou guide us as we make our plans. Amen.

DISCUSSION: What can we do to bring joy to someone at this Christmas season? (Let the children discuss their plans freely. They may wish to furnish food or clothes to some family in need; to give an offering for some work the church is doing in another land; to provide a happy Christmas for children in an orphanage. Perhaps they will also make plans to decorate their own department with Christmas greens, and to sing Christmas carols to people who cannot attend the Christmas services at church. If there is not enough time to make a choice during the Sunday session, a committee may be appointed to meet with the junior superintendent and make the final decision.)

SONG: "Long Years Ago" or "O Little Town of Bethlehem" or "I Would Be True"

December 9

If possible, an appropriate picture should be hung at the front of the room. "The Adoration of the Shepherds" by Couse, "The Arrival of the Shepherds" by Lerolle, or "The Three Wise Men" by Taylor would be suitable. Perhaps a reading table may be arranged with books on Christmas customs. Books for this table may be borrowed from a public library. The following would be especially suitable: *Yuletide in Many Lands* by Mary Pringle and Clara Urame; *The Children's Book of Christmas* by J. C. Dies; *Welcome Christmas* by Eleanor Graham; *The Christmas Nightingale* by Eric Kelly.

SONG: "There's a Song in the Air"

DISCUSSION: To what does the poet refer when he says, "And that song from afar has swept over the world"? (Lead the children to think of the many different people who will celebrate Christmas.)

POEM *(read by junior child):*

EVERYWHERE, EVERYWHERE, CHRISTMAS, TONIGHT[1]

Everywhere, everywhere, Christmas tonight!
Christmas in lands of the fire-tree and pine,
Christmas in lands of the palm-tree and vine;
Christmas where snowpeaks stand solemn and white,
Christmas where cornfields lie sunny and bright;
Everywhere, everywhere, Christmas tonight.

Everywhere, everywhere, Christmas tonight!
For the Christ-Child who comes is the Master of all,
No palace too great and no cottage too small;
The angels who welcome him sing from the height,
"In the city of David a King in his might."
Everywhere, everywhere, Christmas tonight!

—PHILLIPS BROOKS

(Suggest that children consult books on the reading table and learn of Christmas customs in other lands. Ask if we have any customs that come to us from other lands. Lead the children to want to learn from what countries we received the custom of having Christmas trees, of lighting candles, of hanging wreaths.) Much of our most beautiful Christmas music comes to us from other countries. Let us sing a song that has come to us from France.

SONG: "The First Noel"

BIBLE READING: If the picture chosen for use is the "Arrival of the Shepherds," use Luke 2:8-20. If a picture of the wise men is to be used, read Matthew 2:1-11.

DISCUSSION: What gifts shall we make this Christmas? (Let children discuss briefly plans for making a happy Christmas for some person or group.)

PRAYER:

God, our Father, we thank thee for Jesus and his teaching of love and kindness. Help us as we think of the best ways of celebrating his birthday. We would like to make plans that would help in building the kingdom of God in this world. Amen.

SONG: "As with Gladness Men of Old"

December 16

SONG: "Joy to the World"

DISCUSSION: (Let children report on things they have learned about the Christmas customs in other lands.) Our custom of having Christmas trees comes to us from Germany. It is said that the use of candles at Christmas originated in Austria and that of lighting Christmas trees on lawns comes to us from Sweden. Christmas carols are sung in Denmark, England, France, Italy, Austria, Germany, and many other lands. (A discussion of our debt to other lands for many beautiful Christmas customs will lead the children to feel a closer bond of sympathy with people of other lands.) Let us sing a song that comes to us from Germany.

SONG: "Silent Night"

PRAYER:

God, our Father, we are grateful to other countries for many customs that make our Christmas celebrations more beautiful. As we sing the songs that come to us from other lands, we are reminded that we are all children of one Father. May we work together to carry on the work of love and helpfulness of him whose birthday we are soon to celebrate. Amen.

Let us repeat together some passages from the Bible that remind us that Jesus belongs to all the world and that all who seek to do the Father's will are brothers:

But now, O Lord, thou art our Father . . . we are all thy people.—Isaiah 64:8 and 9.

And ye are all brethren.—Matthew 23:8b.

Ye are my friends if ye do the things which I command you.—John 15:14.

Behold I bring you good tidings of great joy which shall be to all people.—Luke 2:10b.

SONG: "In Christ There Is No East or West" or "Joy to the World"

December 23

For this day the room should have been made attractive with Christmas greens arranged by the children. If possible, have a picture of the wise men bringing gifts, at the front of the room. Have a large table ready to receive the gifts which the children have brought for some person or group of persons.

INSTRUMENTAL SELECTION: "The March of the Magi Kings" by Dvorak. (Before the music starts, the superintendent may say: "So many nations have helped us in carrying out our Christmas plans. Let us listen to a Christmas story in music composed by Dvorak, a Bohemian composer. In the beginning we shall have to listen very carefully as the music represents the approach of the caravan on the distant sands. As the wise men and their camels come nearer, the music is louder and, mingled with the sounds of the passing caravan, are notes of joy, telling of the gladness of the wise men because they have found the Christ.")

SONG: "Joy to the World"

BIBLE READING: Matthew 2:1-11

Announcement about the gifts that have been brought and plans for their distribution. Gifts brought to the table.

PRAYER:

Dear Heavenly Father, we bring our gifts today to show our appreciation for Jesus. Remembering his words "Inasmuch as ye did it unto one of the least of these my brethren, even these least, ye did it unto me," we have tried to do something to bring joy to these friends. We ask that thou wilt be with them and make this a happy Christmas for them. Amen.

SONG: "As with Gladness Men of Old"

December 30

SONG: "O Little Town of Bethlehem"

DISCUSSION: Our Christmas plans. In what ways were they successful and how might they have been improved?

SONG: "Tell Me the Stories of Jesus"

CONVERSATION: As we have been thinking of the joy brought to the world by the birth of Jesus, perhaps some of you have been wondering when Jesus began to help others. I shall read a portion of the Bible that tells us about Jesus as a boy.

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*Little Rock, Arkansas. Author of *The Junior Department of the Church School*, Cokesbury Press.

[1]Taken from *Christmas Songs and Easter Carols* by Phillips Brooks, published by E. P. Dutton & Co., Inc., New York.

BIBLE READING: Luke 2:39-51

Suppose we think for a few minutes about the fortieth and fifty-first verses. Read them silently and then let us talk about the kind of person Jesus must have been. What do you think is meant by saying, "The grace of God was upon him"? I think it means that God was pleased with Jesus. Can you think of ways by which a boy in Nazareth might have found favor in God's sight?

(Lead the children to think that Jesus probably helped in the home, shared with younger members of the family, was quick to obey his father and mother.) Do boys and girls today have a chance to please God by their behavior at home? Let us think of opportunities we have to help in making our home a happy place.

SONG: "For the Beauty of the Earth"

PRAYER BY LEADER:

Dear God, we are glad that Jesus was once a boy and that he found favor in thy sight by the way he lived at home. Help us that we may discover opportunities to help others in our homes. May we grow in thoughtfulness, and courtesy, and in courage to do the right. Amen.

SONG: "I Would Be True" or "Dare to Be Brave"

DECEMBER SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

*By Rowena Ferguson**

December 2

THEME: *The World—a Neighborhood*

Aim: To lift that information already known to the intermediate group, as to the economic and cultural togetherness of the world, to the religious level in its implications in order to strengthen those attitudes they may have been developing as to the Christian necessity for cooperation among nations for the common good.

If these programs since October have been followed, it will be apparent by now that the purposes are progressive and the desired effect is cumulative. During this month it is hoped to build upon the attitudes of social goodwill for the building of the kingdom of God aimed at in the previous sessions so as to include the people of the world. Since these materials are of necessity unrelated to any particular organizational or administrative set-up, the task of integrating them with the total program of the department is left to the user. This word should be said, however, as applying to all these suggestions, but more particularly to the ones for this month: the more pupil participation is possible in connection with the worship occasion, the more real the experience will be to the group. It is thought, therefore, that much of the preliminary and subsequent evaluating of the experience will be carried out by the pupils under teacher guidance.

It will help to accentuate the central idea through these December suggestions if a sizable world map is displayed and used each Sunday in some such way as suggested below. Various sizes and kinds of maps can be supplied by denominational boards. At some time in advance of the worship occasion, the boys and girls (either as a department, if small, or as a special group, such as a worship or world friendship committee, or one of the classes) might talk about all those elements or agencies which bring the world together, listing as many as they can. The following partial list might be suggestive: radio, publications, means of transportation, wireless, telephone. The discussion should include the economic dependence of nations with emphasis on those things for which America depends upon other parts of the world: rubber, coffee, sugar, ivory, etc. It would be helpful if each pupil would indicate some one thing in his experience which comes from other countries. For instance, "I bought in a grocery store the other day a honey dew melon which had come from Chile." *Dependent America* by Redfield gives much interesting and usable information at this point.

Then several pupils might agree to indicate on the map in graphic form part of this information. For example, a star might be placed on their city, and black lines drawn out to each foreign city the pupils have heard over the radio. Pictures of transportation facilities might be pasted on; also the products of other countries used by the boys and girls themselves might be depicted at their source, and lines drawn to them. It is apparent that this activity may be either as simple or as ambitious as the time, information, and ability of the group will allow. The adult leader will make sure that as far as possible each pupil will feel how close he is to the boys and girls of other lands. If such preliminary activity is out of the question, the adult leader may arrange such a map alone but the opportunity for Christian education will be greatly enhanced if the boys and girls themselves participate. For the worship occasion, the following procedure is suggested:

LEADER:

Far round the world
Thy children sing their song,
From east and west
Their voices richly blend.
Praising the Lord in whom
Young lives are strong;
Jesus, our guide, our hero,
And our friend.

HYMN: "In Christ There Is No East or West"

SPOKESMAN: Tells of the way the map was made, emphasizing the idea represented by the pictures, so that the larger group may share the feeling of those who made it. (If it seems appropriate to the occasion, the leader may ask for still further examples of the way far peoples are coming closer together. This should not become a general discussion but some informal and spontaneous remarks may be encouraged. They may all be summed up briefly by the leader and either of the following poems used to bring this portion of the experience to a high point of interest.)

COUNTERS

To think I once saw grocery shops with but a casual eye
And fingered figs and apricots as one who came to buy!

To think I never dreamed of how bananas swayed in rain,
And often looked at oranges, yet never thought of Spain!

And in those wasted days I saw no sails above the tea—
For grocery shops were grocery shops, not hemispheres to me!

—ELIZABETH COATSWORTH, in *Compass Rose*. Published by Coward-McCann. Used by permission.

SHARING

Over the seas
The great ships go
Steadily, steadily,
To and fro;
Over the land
The freight trains run
On shining rails
Till the journey's done—
Out of the forest,
Down from the hills,
Up from the deep mines,
Forth from the mills,
Treasures are coming
To you, to me;
Sent by the workers
We never shall see.
All one family
We and they—
How shall we share
With our brothers, today?

—EDITH KENT BATTLE, in *How Nations Share*. Used by permission.

HYMN: "Jesus Shall Reign"

LEADER: The high fences of distance and language and customs which have separated people of different countries are being whittled down by common interests and the ease of communication. Just as we call across our backyards to our next door neighbor, so may nations exchange friendly greetings. The lives of all the people of the world are bound up together as are the lives of the people of our neighborhood. A long time ago, a Hebrew prophet had a vision of such a time. This is what he said.

SCRIPTURE READING: Micah 4:1-5

LEADER: How can we make real this dream that Micah had of no man being afraid of another? Jesus, who lived some centuries after Micah, knew that neighbors must be friendly and then fear will disappear. The great commandment, "Love thy neighbor," is real for the neighborhood of nations. As the people of one nation feel toward those of another, so will their countries treat one another in the intercourse of the world.

UNISON READING or HYMN:

My country is the world;
My flag, with stars impearled,
Fills all the skies.
All the round earth I claim,
Peoples of every name;
And all inspiring fame,
My heart would prize.

Mine are all lands and seas,
All flowers, shrubs and trees,
All life's design,
My heart within me thrills
For all uplifted hills,
And for all streams and rills;
The world is mine.

And all men are my kin,
S'nce every man has been
Blood of my blood;
I glory in the grace
And strength of every race,
And joy in every trace
Of brotherhood.

—From *The New Hymnal for American Youth*. Used by permission of D. Appleton-Century Co.

PRAYER:

Hear these words of ours, O Father; strengthen our resolution to carry this attitude of neighborliness to the people of the world in our lives. We pray for thy nations, the peace of goodwill and Christian fellowship. Amen.

December 9

THEME: *Homes of All Lands*

Aim: To help the boys and girls think through the Christian conception of home life as a universal experience which makes all people kin.

There are a variety of ways in which this service may be worked out. One of the best will be to have as guests one or more representatives of other countries who will talk informally of home life in their native lands. If this plan is impossible, brief talks may be made by department members from materials they have read. The books listed below, in addition to materials appearing continually in the denominational story papers for this age group, will furnish information in readable and attractive form.

Girls of Africa by Erick Berry; *Jungles Preferred* by Janet Miller; *Daughter of the Samurai* by Etsu Sugimoto; *Young Mexico* by Anne Merriman Peck.

The various world friendship hymns which have been suggested during the month will be appropriate. There will be a definite value in using the same ones in order to build up a continuity of experience and an

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association of ideas. It will help to accent the occasion, if the leader will precede the talks by some such comments as:

One of the commonest things in the world is a home. We can look at our map and imagine them dotting the surface of the earth in millions of places—down in Africa, round or square huts of grass and mud—over in Europe, a marble palace here, and there a stone cottage with a thatched roof—in Japan, bamboo and oiled paper make a charming house—in Arabia, the Bedouins live in skillfully constructed tents—in Germany there are large apartment houses built on the latest modern principles of architecture. When thought of like that they seem very different but actually they are pretty much alike. Each one is a place for a family to live—a father and mother and children, sometimes a grandmother, less often perhaps an uncle. In each one, it is concern for each other that holds them together and makes a family different from any other group of people. However different we may seem to be, boys and girls over the world, except in unfortunate cases, all have mothers and fathers and homes.

The leader might close the service with a prayer which should pick up specific reactions to what has gone before and express them in positive attitudes of goodwill so as to leave uppermost in the consciousness of the group a realization that such a feeling of kinship with other boys and girls is religious and essentially Christian.

December 16

THEME: *Other Lands Sing Christmas*

Aim: To deepen the feeling of kinship with the people of the world, being developed the previous Sundays, through the shared experience of Christmas music.

Two possibilities for extra features for this service and the one for December 23 are a special chorus selected from those members of the department whose voices can be most depended upon, and a sympathetic adult soloist who will feel that he is not giving a professional performance but contributing to a worship occasion. Each piece of music should be appropriately but briefly introduced so that the group's response will not only be pleasure in singing the lovely melodies, but the intellectual enrichment of knowing something of the origin of the music.

For group singing: "Adeste Fidelis" (Come All Ye Faithful), a Christmas hymn of the mediaeval church written originally in Latin. It has been sung for centuries in many countries of the world. "Stille Nacht" (Silent Night), a Christmas carol from Germany based on an old German folk tune. "O Little Town of Bethlehem," a carol of the United States, the words of which were written by Phillips Brooks, a Massachusetts clergyman, while spending Christmas in Bethlehem. "Hark the Herald Angels Sing" (only the first verse is appropriate for intermediates as the theological conceptions in the second and third will be beyond them) with words by Charles Wesley, an Englishman, and music arranged from that of Felix Mendelssohn, a German Jew.

The *special chorus* may be a very simple arrangement of ten to fifteen boys and girls seated together near the front of the room who will sing unannounced and without rising some unfamiliar but beautiful carols at appropriate places in the service. "The First Noel" (in nearly any hymnal), "In the Lonely Midnight" (in *The New Hymnal for American Youth*), "Long Years Ago o'er Bethlehem's Hills" (to the tune, "Weihnacht" in the *Methodist Hymnal* and others), "Bring a Torch, Jeanette, Isabella" (in *The American Student Hymnal* and many collections of carols), "God Rest Ye Merrie Gentlemen" (in many collections of carols).

For solo singing, "Jesu Bambino" for a soprano and "Canlique Noel" for a tenor voice will be suitable.

Scripture passages which may be used effectively at intervals throughout the service are: Psalm 33: 1-3; Isaiah 42: 10-11; Luke 2: 13, 14, possibly in the order named.

It may help to heighten the effect, provided it can be done so as not to break the established mood of the occasion, for a delegated person to outline in red on the world map, the countries which have contributed the various music used in the service.

December 23

THEME: *Other Lands Keep Christmas*

Aim: To build upon the worship experiences of the previous Sundays so as to deepen the significance of the Christmas season as it is shared by all Christian people.

Again the suggestion is that if the group may have contact with actual people of other lands, it will be more effective than getting the information second-hand. This arrangement will naturally depend upon what previous contacts the group has had when using these suggestions. If an international occasion can be arranged with a visiting group from several different countries, there will be splendid opportunity for Christian education. The set-up of the program will probably be after the pattern of Christmas customs round the world. Countries with interesting customs and traditions are the Scandinavian ones, England, Germany, old Russia, Mexico, Italy. Books on the subject are *Christian Traditions* by Auld and *Yule-Tide in Many Lands* by Pringle and Urann. A collection of Christmas verse is *Yule Fire* by Marguerite Wilkinson. All of these and other volumes to be obtained from libraries will furnish excellent source material for this program.

A bulletin board of pictures illustrating these customs will be a splendid feature as will an effective Christmas poster—perhaps one of the madonnas, prints of which may be obtained for a few cents in different sizes from the Perry Pictures Company, Malden, Mass. Reference should be made to the artist of the picture and to his native country, as a recognition of that contribution to the Christmas joy of the world.

Either of the two Christmas stories in the Bible, Matthew 2:1-12 and Luke 2:8-20, may furnish either a focal point at the beginning from which to build the service or a climax to be reached at the close. Some of the Christmas hymns suggested last Sunday should be used again. The following poems may be suggestive, the first one being suitable for a poster:

GOOD WILL TO MEN

On Christmas, when old friends are meeting,
We give that long-loved joyous greeting—
"Merry Christmas."

While hanging sheaves for winter birds
Friends in Norway call the words—
"Gloedelig jul!"

With wooden shoes ranged on the hearth,
Dutch celebrators cry their mirth—
"Een prettiga Kerstmis!"

In France, that land of courtesy,
Our welcome to our guests would be—
"Joyeux Noel!"

Enshrining Christmas in her art,
Italy cries from a full heart—
"Buon Natale!"

When in that land of Christmas trees,
Old Germany, use words like these—
"Froliche Weihnachten!"

Though each land names a different name,
Good will rings through each wish the same—
"Merry Christmas!"

—DOROTHY B. THOMPSON, in *The Torchbearer*. Used by permission.

CAROL

Let the snow fall,
Covering the street
With a down carpet
For his baby feet.

Let the bells chime
Through the quiet dark;
To their gladsome paean
All the world will hark.

Let the stars gleam
With a friendly light,
Welcoming the Savior
Who is born this night.

Let the children come,
Gayly caroling,
Two by two together,
First to greet their King.

—DOROTHEA GRIESBACH in *The Torchbearer*. Used by permission.

The leader's introduction, such as the following, may well establish the mood and start to direct the thinking of the group:

An old carol says, "Love came down at Christmas; love all lovely, love divine." Ever since a group of lowly shepherds in a little country in Asia Minor 2000 years ago felt the joy and the good news of the angels' song, ever since Mary felt in her heart the joy of mysterious forebodings about her baby son, people of all ages and times have shared the joy of Christmas. The word Noel, or Christmas, is an old French word meaning originally good news. What is this good news "which shall be to all people?"

And the service may be closed with some such prayer as the following, in unison if possible:

Our Father, we have joined hands with many of thy world children today as we have shared the joy of keeping Christmas. Grant that we may not betray this joy in a later time of stress by any expression of ill will toward one of thy children. The good news of Christmas is the love of Jesus for all people. Jesus' way of love is our way as together we build the kingdom of God. Abide with us in this task. Amen.

December 30

THEME: *A Home in Nazareth*

Aim: To help the boys and girls share a feeling of togetherness with all people everywhere who work for the building of the kingdom; and a sense of nearness to Jesus.

HYMNS: "Tell Me the Stories of Jesus," "My Master Was a Worker," "Fairest Lord Jesus," "O Son of Man, Thou Madest Known," "O Master Workman of the Race," "Lead On, O King Eternal."

SCRIPTURE: These are some of the verses which Jesus as a boy heard constantly in school and home and church. The writings of the Old Testament were closely bound up with the commonplace acts of daily living such as breaking bread, leaving and entering the house, festivals, and family worship. There was no division of things which were religious and those which were not. All things were holy because "Every good gift and every perfect gift is from above coming down from the Father" as Jesus explained when he became a man. Deuteronomy 6:4-9 and 11: 13-21 were passages especially revered by all Jewish people and taught to the children before they could even understand the words. "Hear, O Israel, the Lord our God is one God, and thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength" is the beginning of the Jewish creed, called the Shema. "Blessed art thou, O Lord our God, King of the universe, who hast brought forth bread from the ground," words repeated at each meal time by the father, as household priest.

TALK: "The Boy Jesus at Home" (based on chapter IV of *A Life of Jesus* by Basil Mathews.)

LEADER: Sum up the highlights of the experiences of this month's worship occasions with particular mention of those which reveal how alike are the people of the world. Building the kingdom is a world-wide task and calls upon the insight and the vision and the daring of Christian people everywhere. By being brothers, one with another, we may work together. We do not know just when Jesus began thinking about building the kingdom of God, but the idea must have grown up when he lived at home in Nazareth with Mary and Joseph and his brothers and sisters. He grew to think of the world as one big family and God as the Father. Just as we live together with mutual love in our homes, so may the world live as it is transformed into the kingdom of God.

DECEMBER SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Nancy Longenecker*

THEME: *In All the World*

To the Leader

Most of the services this year need both group and individual participation. In many cases the programs should be mimeographed, or at least the parts in which the group respond. It is always better to have a committee chosen from the group to help plan the program even though they are used exactly as printed. Let this committee decide upon the ones who are to take part during the month and also arrange the order of the service, either adding or subtracting material as they feel will best meet the needs of the group. We all learn by doing and this is no exception. Any service in which there has been group responsibility becomes of much greater value to them. An adult guide is needed, but too much adult presence is detrimental to youth's interest or growth. There is also a danger of too many taking part in the service in which case the worship mood is difficult to create because of constant change of attention to personalities. The group will decide this if given a chance to try out various methods.

If dramatized material is presented, have the place in readiness so there will be no confusion of preparation after the service begins. Choose the players for their sincerity, ability, willingness to cooperate, and for their sensitiveness to fine values. There is no reason for religious drama if this is lost sight of. Keep all players who are in costume out of sight, both before and after their parts on the program, else all illusion is lost. It is best to have a moment of quiet prayer for the players before their time to appear. Young people respond readily to any spiritual emphasis that is placed in the right way. This moment will increase their sense of responsibility for doing their best and for giving the message of the play.

December 2

THEME: *The Kingdom in the Home*

PRELUDE *(violin):* "Adoration," Borowski

SCRIPTURE: Romans 12:9-13.

HYMN: "The King of Love My Shepherd Is" (Tune—"Dominus Regit Me.")

POETRY: Use the music of the tune "Canonbury" as a soft musical background or, better still, use the original of this tune "Nachtstucke" by Schumann.

O Father, thou who givest all
The bounty of thy perfect love,
We thank thee that upon us fall
Such tender blessings from above.

We thank thee for the grace of home,
For mother's love and father's care;
For friends and teachers, all who come,
Our joys and hopes and fears to share;

For eyes to see and ears to hear,
For hands to serve and arms to lift,
For shoulders broad and strong to bear,
For feet to run on errands swift.

For faith to conquer doubt and fear,
For love to answer every call,
For strength to do, and will to dare,
We thank thee, O thou Lord of all. Amen.

—JOHN HAYNES HOLMES, from *The New Hymnal for American Youth.* Used by permission of D. Appleton-Century Co.

HYMN RESPONSE: (Tune—"Dix")

For the joy of human love,
Brothers, sister, parent, child,
Friends on earth, and friends above,
For all gentle thoughts and mild,
Lord of all, to thee we raise
This our hymn of grateful praise. Amen.

READING:

Our most beautiful human relationships are a free gift. The first fact in our childhood was not service rendered but service received. We did not pay in advance for the motherhood that bore us and the love that nourished us; all this was poured out freely; we were the unconscious recipients of unselfish love that we had never earned. Home life is thus built on the honor system, where children are first of all served with uncalculating devotion and then are expected in return to live as gratitude will prompt. In some relationships we may work first and be paid afterward; in a home we are paid first with lavish love and afterward make our return in thankfulness. Moreover, all fine friendship and true love are free bestowals. One cannot buy them. They do not belong to the realm of the bargain counter; they belong to the realm of grace; and he who is blessed in possessing them, if he have an understanding heart, is humbly thankful for an unspeakable gift.

—From *The Meaning of Service* by Harry Emerson Fosdick. Published by The Association Press, New York.

YOUNG PEOPLE'S BEATITUDES FOR THE HOME:

Leader: Blessed are they who have good homes;

Response: For to them comes the heritage of the ages.

Leader: Blessed are they who are good friends of their families;

Response: For out of cooperation come strength and peace.

Leader: Blessed are they who bring the enthusiasm of youth to their home life;

Response: For out of those enthusiasms come great visions.

Leader: Blessed are they whose parents understand them;

Response: For theirs is the joy of freedom.

Leader: Blessed are the homes who offer hospitality;

Response: For oftentimes they entertain angels unawares.

Leader: Blessed are they who see home as a symbol of heaven;

Response: For out of those homes great leaders arise.

HYMN SOLO *(one stanza):* "Home, Sweet Home." The author of "Home, Sweet Home" had no place to call his own, and out of that hunger came the best loved song we have ever known, which gives us an appreciation of all that the word "home" suggests.

PRAYER AND BENEDICTION

December 9

THEME: *A Saviour to Broken Bodies*

INSTRUMENTAL PRELUDE: "O Rest in the Lord," Mendelssohn

CALL TO WORSHIP:

Open wide the window of our spirits,
And fill us full of light;
Open wide the door of our hearts
That we may receive and entertain thee
With all our powers of adoration and love.
—CHRISTINA ROSSETTI

HYMN: "Immortal Love, Forever Free"

POEM: "Unbar the Door"

Unbar the door! and let the Lord Christ in!
All other ways have proved our own ways vain,
His power alone can cleanse the world of sin,
His love alone can give us peace again.

Within were noises multitudinous,
Confusions vast and endless, hopeless strife;
Earth's millions, swarming like an angry hive,
Fought for their lives but gave no thought to life.

The door swung wide, and wider, wider grew,
Till like the dawn it spread across the sky;
Great seas of new life-giving light welled through,
And spread o'er all the earth a quickening flood.

Healing and life for all earth's deadly woes!
Then was earth made anew where'er he went,
For all men's hearts were opened to the light,
And Christ was King, and Lord Omnipotent.

—JOHN OXENHAM, from the *American Student Hymnal.* Used by permission of D. Appleton-Century Co.

SOLO: "Jesus Only," Rotoli

RESPONSIVE PRAYER:

Leader: O Thou Eternal Father of our spirits, how may we voice the gratitude of our hearts for that revelation of the meaning of life which has been granted us in Jesus.

Response: Thinking of Him we cannot easily doubt that life has a meaning and a goal: we dare to believe that we live in a world which has love at the heart of it and which evermore is striving to make love regnant in every human relationship.

Leader: Even when we suffer we are made aware of healing forces at work in our world—love and pity and compassion and the marvelous skills which they have evolved.

Response: Even when we are persecuted for righteousness' sake we cannot forget that a stark wooden cross has become the mightiest of all human symbols of triumph.

Leader: For all of faith and hope and love that has come into the world through Jesus, with all our hearts we give thanks unto thee.

Response in Unison: So wilt thou help us to live and labor for the coming of a day when to men and women the world around there shall be granted that revelation of the meaning of life which has come to us through Jesus, and when more and more the spirit of Jesus shall dominate an all-embracing civilization. Amen.

—ERNEST FREMONT TITTLE.

HYMN: "O Jesus, I Have Promised"

STORY:

ALBERT SCHWEITZER, A SAVIOR TO BROKEN BODIES

Huge throngs were pouring out of Westminster Abbey, London. Inside, the golden tones of the Abbey organ had swept out over an awed and hushed assembly in melodies that streamed from the finger tips of the world's greatest interpreter of the music of Bach. Who was he? Albert Schweitzer, Ogana of the Forest, the doctor to the black man of Africa, missionary, theologian, writer, world famous organist. He "had just come running out of Africa, to play a few concerts, raise a little money, and go running promptly back again."

Who is he?

He is a theologian with a dozen learned volumes to his credit.

He is a surgeon and physician.

He is an organist, famous wherever organ music is known, the world's leading interpreter of Bach. Musical Europe would gladly worship at his feet.

Bishop Barnes of Birmingham says he is one of the world's three greatest living men.

At thirty, all Europe knew him as theologian, lecturer, writer, musician.

He tosses all this over his shoulder, goes back to the university, graduates four years later as a doctor of medicine, then trots off to the jungles of equatorial Africa. Occasionally, he emerges to give some more concerts, to raise some more money, or to work on another book. But not for long. Africa will know him when he passes. Nowhere else would he die happy.

Schweitzer repudiated wealth, honor, distinction; but—what a life!

—IRWIN G. PAULSEN, in *The Stewardship Spokesman,* April, 1934. Used by permission of the Board of Education, Methodist Episcopal Church.

BENEDICTION:

Grace to you and peace from God the Father, and our Lord Jesus Christ, who gave himself for our sins, that he might deliver us out of the present evil world, according to the will of our God and Father; to whom be the glory forever and ever. Amen.
—Galations 1:3-5.

December 16

THEME: *A Disciple of Social Justice*

PRELUDE: "Oh Love That Wilt Not Let Me Go" (Tune—"St. Margaret")

LEADER: Today we are to think together on the quality of self-forgetfulness which has been exemplified in one of the greatest Christian leaders of our time. May we cleanse the thoughts of our hearts by quiet meditation and think the words of the hymn as they are played for us. (Hymn tunes are played softly and slowly. Use one stanza only.)

HYMN TUNE: "Jesus Calls us O'er the Tumult" (Tune—"Galilee")

LEADER: So Kagawa, the great Japanese disciple of social justice heard the call of Christ above all other calls and gave his life for the building of the kingdom.

MUSIC OF HYMN: "Where Cross the Crowded Ways of Life" (Tune—"Germany")

LEADER: Kagawa heard the voice of Christ in the Japanese slums of the great city of Tokyo. There folk were crowded into unbelievably wretched conditions and Kagawa, seeing their need and feeling their sorrows, began building the Kingdom of God in their midst.

MUSIC OF HYMN: "O Master, Let Me Walk with Thee" (Tune—"Maryton")

LEADER: May we hear Christ's voice in the need of those around us and in the need of those far from us. May we walk with him wherever he goes and hear his voice whenever he calls.

*New York City.

MUSIC OF HYMN: "O Jesus, I Have Promised" (Tune—"Angel's Story") The group then sings the first stanza of the hymn.

READING: "Imitation of Christ" by Thomas à Kempis.

By two wings is man lifted above earthly things, by simplicity and purity.

Simplicity must be in the intention, purity in the affection.

Simplicity aimeth at God, purity taketh hold of him and tasteth him.

No good work will be a hindrance to thee, if thou be inwardly free from all inordinate affection.

If thou aim at and seek after nothing else but the will of God and thy neighbors benefit, then shalt thou enjoy interior liberty.

If only thy heart were right, then every created thing would be to thee a mirror of life and a book of holy teaching.

WORD PICTURE: "A Man Who Left All—And Found All"

Kagawa of Japan was born of an official family, reared in a home of wealth, early became a Christian, partially educated in America, and chose to identify his life with the greatest human need and misery he could find, that of the slums of Kobe.

With hardly a sound organ in his body, blind in one eye and partially so in the other, he yet does the work of several men, is a benefactor of the poor, an organizer of labor, the hope of dispairing farmers, the guiding genius of the Kingdom of God movement, a goad in the side of a complacent church, the "St. Francis of the slums of Japan."

He writes prolifically, but uses his royalties to support his social settlements in Kobe, Osaka, and Tokyo, and to aid the impoverished labor movement and his Japanese fellow workers in Formosa and Korea as well as in Japan. More than one hundred thousand dollars of his royalty has been used thus. As for himself, he lives as simply as the poor about him. His achievements and the quality of his spirit have prompted many to think of him as coming closer to the Christ-like than any other living leader.

In the losing of life for Christ's sake, Kagawa is daily finding it.

—IRWIN G. PAULSEN, in *The Stewardship Spokesman*, April, 1934. Used by permission of the Board of Education, Methodist Episcopal Church.

HYMN: "O Son of Man, Our Hero Strong and Tender" (Tune—"Londonderry")

O Son of Man, our hero strong and tender,
Whose servants are the brave in all the earth,
Our living sacrifice to thee we render,
Who sharest all our sorrow, all our mirth.
O feet so strong to climb the path of duty,
O lips divine that taught the words of truth,
Kind eyes that mark the lilies in their beauty,
And glowing heart that kindled at the zeal of youth.
Lover of children, boyhood's inspiration,
Of all mankind the Servant and the King,
O Lord of joy and hope and consolation,
To thee our fears and joys and hopes we bring.
O Son of Man, our hero strong and tender,
Whose servants are the brave in all the earth,
Our living sacrifice to thee we render,
Who, God-like, sharest all our sorrows, all our mirth.

—FRANK FLETCHER, from *The New Hymnal for American Youth*. Used by permission of D. Appleton-Century Company.

BENEDICTION:

Grace to you and peace from God the Father, and our Lord Jesus Christ who gave himself for us that he might deliver us out of the present evil world, according to the will of our God and Father; to whom be glory for ever and ever. Amen.

December 23

THEME: *The Founder of the Kingdom*

The room is lighted with candles placed on windows, on the piano, and on either side of the center chair where the Madonna sits. This chair or bench, with a soft tapestry thrown over it, is placed at center front slightly elevated. Piano music of familiar carols is played softly. From the back a group of six or eight carollers sing one stanza of "O Little Town of Bethlehem." They move to opposite corner and sing "While Shepherds Watched Their Flocks by Night." Moving to another position they sing "There's a Song in the Air, There's a Star in the Sky" and remain standing while a boy comes forward and reads the Scripture of Christmas, Luke 2:1-20. The group sings softly "Silent Night" and the Holy Family, consisting of MARY carrying the Child (usually a doll covered with typical baby clothing) and JOSEPH walking with a staff, enter and take their places at the front. MARY sits in a perfectly natural position with attention upon the Child, and JOSEPH stands at her right watching her. They are not statues but are human and move about in any small way necessary. They are dressed in typical Palestinian costumes, MARY in blue tunic with white head drape and JOSEPH in brown or gray long tunic and colored girdle. He usually wears a mantle of the same or contrasting color over his shoulders and arms. The turban or head drape should match his girdle. They both wear sandals.

With them come two allegorical characters: LIFE, dressed in full, flowing, deep red garment; and HUMANITY, a figure of similar size wearing a similar costume of deep, rich green. A silver headband may be used for LIFE and a gold one for HUMANITY. LIFE stands at the left of MARY and HUMANITY at the right. Following these two figures are the QUESTIONER, a young person dressed in ordinary clothes, and the SEER, dressed in black vestment. The QUESTIONER stands to the right and forward. The SEER to the left and opposite the QUESTIONER. They speak to each other in dialogue.

When all are in their places the music of the carol ceases, and offstage two voices sing antiphonally the carol "What Child Is This?"

FIRST VOICE: "What Child is this, who laid to rest on Mary's lap is sleeping? Whom angels greet with anthems sweet, while shepherds watch are keeping?"

SECOND VOICE: "This, this is Christ the King; whom shepherds guard and angels sing; Haste, haste to bring him laud, the babe, the Son of Mary!"

MARY *(singing)*: "Sleep My Little Jesus," by Geibel

QUESTIONER: Will you tell my why this celebration?

SEER: This is Christmas, the birthday of Christ our King, who came into the world as a little child centuries ago and today we bring gifts to him.

QUESTIONER: That is strange, how can we bring gifts to one who lived so long ago?

SEER: Wait and see.

QUESTIONER: Please tell me, who stands so near the Holy Family?

SEER: The one to the right is Life, the one to the left is Humanity.

QUESTIONER: Why are they there?

SEER: Some bring gifts only to Life. They are usually the young who love life more than they can say.

QUESTIONER: You mean that they live only to develop their own lives?

SEER: In a way that is true, but can't you see that whoever brings the best to his own life must also give to Humanity and Christ? So often folks are blind to that truth.

QUESTIONER: Do some love only humanity and never see life or Christ?

SEER: Of course. They, too, do not realize that what they offer to Humanity enriches their own life and also builds the Kingdom of God. They are blind to the whole experience.

QUESTIONER: But how does one worship only Christ the founder of the Kingdom?

SEER: The true giver of gifts to Christ knows that his gift is for Humanity and for Life, or else it cannot be given to Christ.

QUESTIONER: I had hardly thought of that. Will there be many worshipers today?

SEER: There are many worshipers from all nations, from rich and poor, from high and low, from young and old who bring their gifts to Life, to Humanity, or to Christ and in so doing bring in the Kingdom.

QUESTIONER: Here come two girls.

SEER: Watch them.

(Soft music of "O Little Town of Bethlehem" or "Silent Night" is used throughout the pantomime. The first girl comes from the audience and very directly moves to LIFE *before whom she kneels and in pantomime lifts her gifts to him, then bows her head as she kneels before him. While she is kneeling, her head bowed,* LIFE *who has taken the gift offers it in pantomime to* HUMANITY *who in turn kneels before the Christchild laying it at his feet, then rises to his position. The girl walks off never seeing* HUMANITY *or the Holy Family.)*

SEER: It is very clear that she saw only Life.

(The same action is repeated at the feet of HUMANITY, *the giver walking away without seeing* LIFE *or the Holy Family. This action may be repeated by other gift bearers.)*

SEER: It is clear that she saw only Humanity.

QUESTIONER: It is strange how one can be so blind and yet bring gifts that enrich the Kingdom.

SEER: They do not know all the joy of giving. Behold here is a group who have seen Life whole. They have seen the vision of all three, Life, Humanity, and Christ.

(Group of several gift bearers enter from the back singing "As with Gladness Men of Old." They kneel before the Holy Family laying their offerings at the feet of Christ. LIFE *and* HUMANITY *kneel also.)*

VOICE OFFSTAGE: "I came that ye might have Life and have it more abundantly."

"Inasmuch as ye have done it unto the least of these my brethren ye have done it unto Me."

"I am the Way, the Truth, and the Life and no man cometh unto the Father or buildeth the Kingdom except through Me."

"Arise, shine, for thy light is come and the glory of the Lord is risen upon thee."

The group rises and two at the right bring those who have loved LIFE, *two at the left bring those who have seen only* HUMANITY *and they are brought to the group who, still facing the Holy Family, sing "Joy to the World, the Lord Is Come," first stanza. During the second stanza the group separates making an equal number on each side of the Holy Family and, if desired, members of the audience may bring their gifts to the Christ child while the entire group join in singing "O Come, All Ye Faithful." At the close of this, the Holy Family, followed by* LIFE *and* HUMANITY, *the gift bearers, the* SEER, *and the* QUESTIONER *all move out in dignified recessional. There is a moment of silence while all are seated and offstage the carollers sing once more, very softly, one stanza of "O Little Town of Bethlehem.")*

December 30

THEME: *For the New Year*

INSTRUMENTAL PRELUDE: "Largo," Handel

SCRIPTURE: Philippians 3:13, 14.

RESPONSE: Look not mournfully into the past, it comes not back again.
Wisely improve the present, it is thine.
Go forth to meet the shadowy future without fear
And with a manly heart.

—LONGFELLOW

HYMNS: "Ring Out, Wild Bells, to the Wild Sky"
"Forward through the Ages"

STATEMENT OF FAITH *(unison reading)*:

I affirm my faith in the reality of the spiritual world, in the sacred voice of duty, in the compelling power of truth and holiness, in prayer, in the life eternal, in him who is the life of my life and the reality behind all things visible. I rejoice to believe in God.

I affirm my faith in the Kingdom of God and my hope in its final triumph. I determine by faith to live day by day within the higher order and the divine peace of my true fatherland, and to carry its spirit and laws into all my dealings in the world that now is.

I make an act of love toward all my fellow men. I accept them as they are, with all their sins and failures, and declare my solidarity with them. If any have wronged or grieved me, I place my mind within the all-comprehending and all-loving mind of God, and here and now forgive. I desire to minister God's love to men and to offer no hindrance to the free flow of his love through me.

I affirm my faith in life. I call life good and not evil. I accept the limitations of my own life and believe it is possible for me to live a beautiful and Christ-like life within the conditions set for me. Through the power of Christ which descends on me, I know that I can be more than conqueror. Amen.

—From the *American Student Hymnal*. Used by permission of D. Appleton-Century Co.

POEM: "The New Year"

I am the New Year, and I come to you pure and unstained,
Fresh from the hand of God.
Each day, a precious pearl to you is given
That you must string upon the silver thread of Life.
Once strung can never be unthreaded but stays
An undying record of your faith and skill.
Each golden, minute link you then must weld into the chain of hours
That is no stronger than its weakest link.
Into your hands is given all the wealth and power
To make your life just what you will.
I give to you, free and unstinted, twelve glorious months
Of soothing rain and sunshine golden;
The days for work and rest, the nights for peaceful slumber.
All that I have I give with love unspoken.
All that I ask—*you keep the faith unbroken!*

—J. D. TEMPLETON, from *Quotable Poems*, Vol. I. Published by Willett, Clark and Co.

MEDITATION: Concerning the New Year: (Music of hymn, "Lord Speak to Me," played softly during this meditation)

Leader: "We pray for strength to renew our hold upon our ideals."

Quiet Thought

Leader: "We pray for forgiveness for our thoughtlessness and for the things we should have done during the last year."

Quiet Thought

Leader: "We pray for all who are suffering from physical, economic, or mental depression. May comfort and restored lives be given to us all."

Quiet Thought

Leader: "We pray for growth in our own personalities, and for enrichment of life during the coming year."

Quiet Thought

Unison: "I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.
I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

—WHITTIER

HYMNS: "Send Down Thy Truth, O God"
"March On, March On, to Victory"

Current Film Estimates

The National Film Estimate Service

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen.* They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

Adventure Girl (Joan Lowell and Native Cast) (RKO) Supposed reproduction of Joan's own actual adventures on sea and land. Melodramatic thrills of hurricane, wrecked galleons, hidden secrets, treasure hunt, incredible escapes. The plot, Americans trick simple natives. Photography good. Joan's voice accompanies passably.
For A: Hardly *For Y:* Thrilling *For C:* Perhaps

Age of Innocence, The (Irene Dunne, John Boles) (RKO) Splendidly produced version of Edith Wharton's poignant novel of frustrated love, against interesting background of early, conventional New York. Problem of hero marrying fiancée despite love for charming heroine is real and done with fine restraint.
For A: ***Very good of kind*** *For Y:* Too mature *For C:* No

As the Earth Turns (Jean Muir, Donald Woods) (Warner) The year-round grind of humble life in Maine. Toil and trouble, love and heartache of varied characters, young and old, carefully if not always expertly played. Background at times more studio than Maine. Mostly sincere, human, appealing, rather than amusing.
For A: Good of kind *For Y:* Good of kind *For C:* Beyond them

Belle of the Nineties (Mae West, Roger Prior) (Paramount) Perhaps somewhat less ribald than former films, but strutting, hip-swinging heroine, again as glittering night-club queen, still achieves ample brazen suggestiveness in song, speech, and manner, with vulgar sex glorification sole aim of whole.
For A: Depends on taste *For Y:* By no means *For C:* No

British Agent (Leslie Howard, Kay Francis) (Warner) Notable acting by principals in slim story. British hero fails in his one task, Russian heroine loves but betrays him for Russia, and the happy ending is simply incredible. Incessant revolution and wholesale shootings add desired noise and confusion.
For A: Disappointing *For Y:* Doubtful *For C:* No

Chained (Joan Crawford, Clark Gable, Otto Kruger) (MGM) Elaborately "virtuous" and rather bizarre heroine kept busy with "great love" for two men. Leaves quality adorer for long love-chase with grinning Lothario. Then marries former and grieves till he gives her back. Sex-interest cleverly made censor-proof.
For A: Depends on taste *For Y:* Pernicious *For C:* No

Channel Crossing (Matheson Lang) (Gaumont-British) Interesting and realistic British melodrama with channel boat providing effective background for suspenseful story. Powerful financier fleeing ruin and scandal attempts to save himself by getting rid of man who knows his secret. Excellently acted.
For A: Very good of kind *For Y:* Exciting *For C:* Too exciting

Count of Monte Cristo (Elissa Landi, Robert Donat) (U.A.) Splendid screening of Dumas classic, keeping detail and spirit of that masterpiece of romantic melodrama. Donat notably fine as hero who suffers unjustly, wins sudden wealth, and brings grim justice to three villains. Cast, costumes, sets, all excellent.
For A: ***Excellent*** *For Y:* ***Excellent*** *For C:* Probably good

Crime Without Passion (Claude Rains, Margo) (Paramount) Tense, grim, absorbing, and depressing psychological study of clever, unprincipled, half-mad lawyer, calculating and cruel in affairs with women, finally destroyed by his own cunning. Brilliant portrayal by Rains as the smirking, confident hero villain.
For A: Depends on taste *For Y:* Unwholesome *For C:* No

Dames (Dick Powell, Ruby Keeler, Joan Blondell) (Warner) Musical show with dumb plot, some suggestive lines, but unusually elaborate and striking ballet numbers with exceptional camera effects (absurdly pretended as stage dance seen by an audience). Characters are largely feeble, or implausible, and comedy labored.
For A: Mostly stupid *For Y:* Not the best *For C:* Doubtful

Defense Rests, The (Jack Holt, Jean Arthur) (Columbia) Brilliant, unscrupulous lawyer-hero declares all law-practice is crooked, exemplifies it, distorts ethics, debauches trial procedure. A too unsavoury kidnap case and evidence dug up by his heroine-clerk supposedly reform the brazen egotist. So, marriage.
For A: Depends on taste *For Y:* Better not *For C:* No

Dragon Murder Case, The (Warren William) (First National) Faithful to the original Van Dine mystery story in plot—unusual murder committed in swimming-pool—but less effective. Lacks the character interest, dramatic atmosphere, and suspense of the book. William unsatisfactory as Philo Vance, the brilliant detective.
For A: Fair of kind *For Y:* Depends on taste *For C:* Better not

End of the World, The (Foreign Cast) (Harold Auten) Fantistic, ponderous thriller, with weird camera effects and noise pandemonium, about lurid destruction of earth by huge comet. Shows human panic at astronomical melodrama, till comet finally misses earth for happy ending. French dialog, English titles. Catastrophic amusement, so to speak.
For A: Depends on taste *For Y:* No *For C:* No

Friends of Mr. Sweeney (Charles Ruggles) (Warner) Hectic mixture of farce and melodrama, saved from mediocrity by Ruggles' deft comedy. Timid, brow-beaten editorial writer, ex-football star, reasserts himself and becomes involved in exciting, unpleasant underworld intrigue, from which he emerges a hero.
For A: Hardly *For Y:* Better not *For C:* No

Girl in Danger (Ralph Bellamy, Shirley Grey) (Columbia) Preposterous crook melodrama containing a couple of killings, much intrigue, and a hot chase over the theft of an emerald. Adventurous heroine gets entangled with racketeers and a jewel thief, but is rescued from gang by police-inspector hero.
For A: Worthless *For Y:* Stupid *For C:* No

Green Eyes (Shirley Grey, Charles Starrett) (Chesterfield) A novelist helps detective solve murder of heroine's grandfather and finds material for murder-mystery story in the process. More murders occur for good measure and the usual comedy and romance are added to the mixture.
For A: Mediocre *For Y:* Hardly *For C:* No

Harold Teen (Hal LeRoy, Rochelle Hudson) (Warner) Innocuous comedy based on newspaper comic strip characters and concerned with vapid high-school hero's off-again-on-again romance with schoolmate. Simple, elementary stuff, but depiction of adolescents as natural and unsophisticated is welcome for a change.
For A: Hardly *For Y:* Fairly good *For C:* ***Good***

Hide-Out (Robert Montgomery, Maureen O'Sullivan) (MGM) Sentimental, wholesome comedy, played with naturalness and real human appeal, about city racketeer who escapes police and finds refuge, wounded, with rural family. Simple farm life and the genuinely charming daughter regenerate the slicker in fairly convincing manner.
For A: ***Pleasant*** *For Y:* ***Amusing*** *For C:* Fair

Judge Priest (Will Rogers, Anita Louise, Tom Brown) (Fox) Rogers fine as tolerant, kindly, carefree Circuit Court judge in sleepy southern town. Some exaggerated situations, but mostly wholesome, human charm in characters and picturesque settings, appealing romance, and with climax both dramatic and hilarious.
For A: ***Very good*** *For Y:* ***Very good*** *For C:* ***Good if it interests***

Last Gentleman, The (George Arliss, Edna May Oliver) (U.A.) Arliss in choice role as crotchety, domineering, old aristocrat who rules family destinies with iron will even after death. Rich, sympathetic, character comedy with fine supporting cast around picturesque old patriarch. Delightful dialog throughout.
For A: ***Excellent*** *For Y:* ***Excellent*** *For C:* Very mature

Name the Woman (Richard Cromwell, Arline Judge) (Columbia) Cub reporter blunders upon solution of murder mystery and thereby affects local politics to extent of electing the right mayor! A wild auto-chase after the villain and the usual comedy stuff complete this rather incoherent mixture.
For A: Feeble *For Y:* Not the best *For C:* No

Personality Kid (Pat O'Brien, Glenda Farrell) (Warner) Low-brow stuff glorifying crude prize-ring life. Slow-witted hero, mouthing conceit in painful English, thinks himself great. Learning his fights were fixed by crooked managers, he blows up, leaves wife, sinks low—but baby comes and he does big comeback.
For A: Boresome *For Y:* Not the best *For C:* No

Richest Girl in the World (Miriam Hopkins, Joel McCrea) (RKO) Light, lively romantic comedy drama of "poor little rich girl" who wants to be loved for herself alone, but has to change places with her secretary before finding "true love." Wholesome enough theme, marred by drinking scenes and sophisticated situations.
For A: Rather amusing *For Y:* Better not *For C:* No

Romance in the Rain (Roger Pryor, Heather Angel) (Universal) Trivial stuff, mildly amusing—most of laughs provided by Victor Moore's fine comedy—satirizing national contests and high-pressure publicity methods. Obvious plot with several musical sequences and elaborate stage-scene as features.
For A: Hardly *For Y:* Probably amusing *For C:* Doubtful interest

Servants' Entrance (Janet Gaynor, Lew Ayres) (Fox) Light, whimsical comedy of the type expected from Janet Gaynor, with unusually good cast. Pampered rich girl seeks human reality and finds her true romance in world of workers. Thoroughly wholesome, amusing, and gayly unworried about probabilities.
For A: Good of kind *For Y:* ***Entertaining*** *For C:* ***Good***

Straight Is the Way (Franchot Tone, Karen Morley, May Robson) (MGM) Jail-bird hero finishes term and promises devoted mother and fiancée to go straight. But gets tangled again with old gang, former sweetie, and police, until hair-splitting justice saves day. Weak-willed hero in rather depressing atmosphere. Audience sympathy slight.
For A: Hardly *For Y:* Perhaps *For C:* Better not

There's Always Tomorrow (Frank Morgan, Binnie Barnes) (Universal) Well-acted and human little domestic drama. Father, neglected by his wife and children, turns to charming former secretary for companionship, which is broken up when children realize situation. Trite and mature theme but handled with dignity.
For A: Fair *For Y:* Mature *For C:* No

You Belong to Me (Helen Mack, Lee Tracy, David Holt) (Paramount) Sentimental stage story of breezy, ne'er-do-well actor-hero who is pal to half-orphan boy whose mother marries stage cad. Wranglings. Boy to school, mother dies, cad goes. Hero marries old stage flame and they adopt boy. David Holt exceptional as the boy.
For A: Perhaps *For Y:* Perhaps *For C:* Doubtful

Please Note

Although much interest was expressed in the reprints of the Current Film Estimates page, the orders actually received were not sufficient to justify the continuance of this service. The last reprints made were those from the July, 1934, issue.

A weekly release of film estimates may be secured from the Educational Screen, 64 East Lake Street, Chicago, Illinois, for two dollars a year.

What's Happening in Religious Education

TUBERCULOSIS and child health seem poles apart, but a closer examination of the treatment of the one and the protection of the other makes clear their relationship. Fresh air, rest, and an adequate diet have come to be accepted as the handmaidens of child health, but our knowledge of their value is amazingly new. It is only fifty years ago that Dr. Edward Livingston Trudeau opened "Little Red," the first sanatorium in the United States for the modern treatment of tuberculosis—with an emphasis on plenty of fresh air and rest. By 1904 the success of the sanatorium treatment had been sufficient to win many converts and it led to the development of the treatment for debilitated children. In this country the first open air school was opened in Providence, Rhode Island, by the Providence Tuberculosis League, and fresh air, feeding, and rest periods, with a modified academic program, formed the regimen. Such schools spread quite rapidly over the country, promoted largely by tuberculosis associations. At first the major emphasis was on fresh air, but by 1920 the emphasis had shifted to nutrition, and an adequate and properly balanced daily diet came to be of paramount importance in the treatment of pupils physically below par. The open air school of the first decade of the century had a powerful influence upon the school housing, and the school and home feeding, of a large proportion of all children in the past decade. As for rest periods, the progressive schools are beginning to provide these for all students.

To the little penny Christmas Seal, sold each year to finance the work of the National Tuberculosis Association and its 2,000 affiliated associations, is due much of the credit for this advance in health knowledge. This year the "Little Red" forms the design of the Christmas Seal in celebration of that tiny sanatorium's fiftieth birthday and in commemoration of the measureless contribution it has made to the health and happiness of the children of the United States.

DR. HAROLD McAFEE ROBINSON has recently been made General Secretary of the Board of Christian Education of the Presbyterian Church, U.S.A. He succeeds Dr. William Chalmers Covert who retired from that position on his seventieth birthday, October 4, 1934. For ten years Dr. Covert has served as General Secretary of the Board and has given constructive leadership to the educational work of his denomination. The Presbyterian Church conferred its highest honor on him this year by electing him Moderator of the General Assembly.

YALE Divinity School has the distinction of giving this fall what is believed to be the first course in visual education ever offered by a religious institution. It is to be a practicum, meeting once a week, and will be concerned with the use of visual materials in church programs, both religious and educational. Dr. Paul H. Vieth will be in charge of the practicum, with Robert M. Hopkins, Jr., assistant in charge of visual work. It is expected that many neighborhood churches in New Haven and vicinity will work out projects in connection with the class.

DR. RAY M. JOHNSON, formerly pastor of the Northford Congregational Church, Northford, Connecticut, has recently accepted the position as General Secretary of the South Dakota Council of Religious Education. Dr. Johnson is a graduate of Otterbein College and Bonebrake Seminary and received his Ph D. degree in religious education at Yale two years ago. He has served successfully as a regional denominational director of religious education, as a supervisor of a city system of weekday and vacation church schools, as a faculty member in the International Older Boys' Camps, and as a pastor. He is well fitted both by training and experience for the new task which he assumes on November first.

Mrs. A. L. Grebel, the retiring secretary, has rendered effective service during the recent difficult years, particularly in young people's work and in developing relationships among character building agencies. Mr. A. R. Eschliman, who has served as Field Secretary and Director of Leadership Training for the South Dakota Council in recent years, is also leaving the work for pastoral or educational work. Mr. George L. Kemper this year completes twenty years of outstanding leadership as Chairman of the Executive Committee of the South Dakota Council.

MISS INA BROWN, of the young people's division of the Southern Methodist Board, has been granted a two-year leave of absence to do extended study and research in the field of anthropology. This may involve, in addition to some academic work, a year in Africa. Miss Elizabeth Brown, of Bristol, Virginia, formerly Director of Young People's Work for the Holston Conference, has been called to the national staff to carry on the work formerly done by Miss Ina Brown and to assume special responsibility for work with intermediates.

Materials for the United Youth Program

THE Committee on the Religious Education of Youth of the International Council has been working on a series of promotional materials for use in connection with the United Youth Program, "Christian Youth Building a New World." Three pieces of material are now ready:

1. *A poster* symbolizing the meaning of the movement. This will be of value for use in the local church and in youth conferences and camps. Price, single poster 10c; discount on quantity orders.

2. *A pamphlet* describing the program and giving detailed suggestions to local groups, entitled *Our Share in Building a New World.* Price, ten cents each; discount on quantity orders.

3. *The Statement of Christian Conviction* prepared and signed by the members of the Christian Youth Council of North America at its meeting in June, 1934. There is also an appropriate worship service available for use by local groups in connection with the signing of this statement. Price, single copies of statement, including a copy of worship service, 5c; discount on quantity orders.

Order these materials from your denominational board, your state council, or the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

AT a dedication service on September 9, closing their fifth annual conference at Conference Point Camp, on Lake Geneva, Wisconsin, the Buena Christian Endeavor Council presented a large photo-portrait of Marion Lawrance, late General Secretary of the International Council of Religious Education, to be permanently hung in Lawrance Hall, the administration building of the camp. The picture is an enlargement of one of the best loved poses of Mr. Lawrance, in a simple mahogany frame with a plate bearing the inscription: "Marion Lawrance—Presented by Buena C. E. Council—1933-1934."

The Buena Christian Endeavor Council is the young people's organization of the Buena Memorial Presbyterian Church, Chicago. For the past five years, the Council has held its own conference on Friday night, Saturday, and Sunday of the weekend following Labor Day, at which time the church and Christian Endeavor leaders enjoy a program of recreation, education, and inspiration for planning the activities of the coming year in their church.

Out of the cherished memories of these conferences grew the desire to make some permanent expression to the camp and to all who come there in the future, and in 1933 it was decided that the presentation of the picture of Marion Lawrance, in whose honor the new administration building had been named, was most appropriate. This likeness of Marion Lawrance, one of the greatest of Sunday school workers, was dedicated to the higher inspiration of all who may come to Conference Point Camp. Miss Lois Lawrance, daughter of Marion Lawrance and an active member of Buena Memorial Church, participated in the presentation service.

REV. STANLEY A. GILLET, of San Francisco, California, recently became a member of the editorial staff of The American Baptist Publication Society, with responsibility for its young people's publications. This position was made vacant by the death of Rev. J. Sherman Wallace. Mr. Gillet's academic training was received at Des Moines University, Southern Baptist Theological Seminary, and Berkeley Baptist Divinity School. He has had nine years of pastoral experience, and for the past nine years he has been a state director of Christian education.

THE Federal Council of Churches has planned to launch a nation-wide peace crusade. As a preliminary move, the Council has appointed three commissions: one to study the Christian basis of world peace; another to study the problems of peace policies; and the third to study a program for peace education. The three commissions will submit their findings to the National Study Conference on the Churches and World Peace, which meets in Dayton, Ohio, on December 6 and 7.

A CHURCH school workers' retreat was held on Saturday, September 22, at the First Congregational Church of Shrewsbury, Massachusetts, under the auspices of the Worcester Council of Religious Education. One hundred and eighty people from thirty-five churches of Worcester County attended the retreat which was a preliminary meeting preparatory to the Community Training School which will be held during October and November.

AN Association of Church Social Workers was organized last May, sponsored by the Department of Church Social Service of the Federal Council of Churches and closely related to the Church Conference of Social Work. The aims and purposes of the Association are as follows:

To develop a fellowship of professionally trained church social workers.

To establish and uphold professional standards.

To certify accredited church social workers.

To encourage research in the social field.

To further cooperation between the church and other social agencies, both public and private.

To strengthen and promote church social work.

There are to be two grades of membership, junior and senior. For both there are requirements of character and personal fitness and two years of professional training on a graduate basis. In addition to the junior membership requirements, there are experience requirements for senior membership. Until June, 1937, however, applicants will be considered who have not had full academic preparation but who shall have had at least five years of acceptable experience in the field of church social work subsequent to June 1, 1927. The applicant must at the time of application be engaged in such service.

Further information will be furnished gladly by the president, Miss Hazel E. Foster, 815 Belden Avenue, Chicago.

Fall and Winter Conventions

MINNESOTA COUNCIL OF RELIGIOUS EDUCATION
October 25-26 ..... Rochester

DISTRICT OF COLUMBIA SUNDAY SCHOOL ASSOCIATION
October 29-30 ..... Washington, D.C.

MICHIGAN COUNCIL OF RELIGIOUS EDUCATION
October 29-31 ..... Grand Rapids

NEW YORK STATE COUNCIL OF CHURCHES AND RELIGIOUS EDUCATION
October 28-30 ..... Albany
October 31-November 1 ..... Canandaigua

MISSOURI SUNDAY SCHOOL COUNCIL OF RELIGIOUS EDUCATION
October 29-31 ..... Springfield
November 1-3 ..... St. Joseph

NEBRASKA COUNCIL OF CHURCHES AND CHRISTIAN EDUCATION
November 21-22 ..... Fremont

MARYLAND-DELAWARE COUNCIL OF RELIGIOUS EDUCATION
November 26 ..... Baltimore

CONNECTICUT COUNCIL OF CHURCHES AND RELIGIOUS EDUCATION
December 7-8 ..... Hartford

OKLAHOMA COUNCIL OF CHRISTIAN EDUCATION
February 28-March 2 ..... Guthrie

For Christmas 1934

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and
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It Will Solve Your Christmas Problems
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White Christmas

(Continued from page 23)

KATE *(to* JUNIE, *who is still bending over the manger scene):* It's your bedtime, Junie.

JUNIE: Oh, Mother—Christmas Eve! Please let me sit up just a little longer?

KATE: Well—just a few minutes. But—do take that awful little doll out of the manger, Junie. I couldn't say anything when that man was here, but—well, I just don't like the looks of it.

JUNIE: Why, Mother?

KATE: Well—it just doesn't look right. The Chinese can observe Christmas any way they want to, I suppose, but we're living in America, not in China.

JUNIE *(thoughtfully):* Mother.

KATE *(on her way out, turning a little impatiently):* What is it, darling?

JUNIE: Was Jesus an American?

KATE *(amused):* Why, no, of course not. There weren't any Americans when he was on earth. Jesus was an—an Oriental. *(A sudden startled look comes over her face, and she pauses an instant.)* Just a few minutes, dear, don't forget.

(She goes out, and JUNIE *stands over the manger scene. She rearranges the objects carefully, humming the tune of "Away in a Manger."* JOHN *enters, right.)*

JOHN: Ah, they have all gone—all but the little one? *(He sits down and looks kindly at* JUNIE.) I have a little sister at home, just about as big as you.

JUNIE *(coming to his side):* You have? Is she white like me or yellow like Charlie's little girl?

JOHN: Her face is yellow, like Charlie's little girl. And she has very bright, dark eyes that light up like little candles when she smiles, and she has straight black hair, not curly like yours. And if you were to say her name in English, you would have to call her Peach Blossom.

JUNIE *(clapping her hands):* Oh, I like that. It's lots prettier than my name. Charlie's little girl is called the Small One. Isn't that a funny name?

JOHN: Do you like to play with Charlie's little girl?

JUNIE: Yes, only mother doesn't let me. Charlie's a servant, and you mustn't play with servants' little girls, you know, even the white ones.

JOHN *(slowly):* Oh—mustn't you? No. I didn't know that.

JUNIE: But I did play with her once, when mother didn't know, and we had lots of fun. I like the little yellow doll. Did it belong to the little Peach Blossom?

JOHN: Yes. It belonged to Peach Blossom. You see, your Uncle David had told her about you, and she wanted you to have it. She has one just like it to put in her cradle.

JUNIE *(regretfully):* I had to take mine out again. Mother told me to. She said the little Jesus doll ought to be white. Maybe your little Peach Blossom didn't know the little Jesus doll ought to be white. P'raps nobody ever told her.

JOHN *(slowly):* No. You're right. I guess—nobody ever told her.

JUNIE: Here's Charlie with your supper. *(As* CHARLIE *enters, left, with tray.)* Oh, Charlie, I've got something for you for Christmas. You wait right here, won't you, while I go and get it, and don't tell mother.

CHARLIE *(his face lighting with a great affection):* Yes, little missy. I wait.

(CHARLIE *takes the tray to a small table at the extreme right of the stage, or he may take it offstage right, supposedly into an adjoining alcove. While he is gone,* JOHN *sits thoughtfully. Presently the old enthusiasm comes back into his face, he rises, and approaches the tree, standing and looking up at it with awe and reverence on his face.* CHARLIE *returns and stands stolidly watching him.)*

CHARLIE *(impassively, after a pause, bowing low):* Your supper, sir. I get him ready, sir.

JOHN *(turning quickly):* Oh! Thank you. But you shouldn't have bothered. Mrs. Marshall is too kind. I did not need refreshment. Tell me, is your name really Charlie?

CHARLIE: Mis' Marshall's servant allays name Charlie. He have white face, he Henly, he have yellow face, he Charlie. I have yellow face, so I Charlie. *(Bowing again)* Your supper, sir. He wait. *(He starts for exit, left.)*

JOHN: Wait a minute, Charlie. I want to talk to you. Don't you see, I've just come to America. I came in today on a ship from Hongkong. It's all new to me. It must have been new to you once, too. There are so many things we ought to talk about. (CHARLIE *remains stolidly passive.)* How long have you been in this country, Charlie?

CHARLIE: Ten years, sir.

JOHN: Think of it! Ten years! Ten Christmases—like this. Ten times to spend the Great One's birthday in company with so many millions who love and serve him. I envy you, Charlie.

CHARLIE *(bowing):* Your supper, sir. He wait. *(Again* CHARLIE *starts to go out, left, and again* JOHN *stops him.)*

JOHN: Charlie—(CHARLIE *turns)* tell me this one thing more. Charlie—surely, you are a Christian?

(There is a long silence. Then CHARLIE *bows.)*

CHARLIE: I *was*—a Chlistian.

JOHN: You mean—you aren't any longer?

CHARLIE: I was Chlistian—in China. I come to Amelica. Now I no longer Chlistian.

JOHN: But—Charlie—

CHARLIE *(bowing himself out, this time with finality):* Your supper, sir. He wait.

(JOHN *stands looking after him, a puzzled, thoughtful expression on his face. He turns toward the small table and sits down, almost out of view of the rest of the stage. Presently the* SMALL ONE *enters, left. She tiptoes to the tree and stands looking up at it, an ecstatic expression on her face. She utters a long, delighted "Oh!" and lifts her arms high toward the flaxen-haired doll hanging just above her head.* JUNIE *enters, right, a large, clumsily wrapped package in her hand.)*

JUNIE *(going toward the* SMALL ONE): Hello, Charlie's Small One. Did you come to look at my tree?

SMALL ONE *(drawing back in fright):* Oh!

JUNIE *(kindly):* Don't be afraid. Nobody's going to hurt you. *(She takes the* SMALL ONE'S *hand.)* Come on with me. We'll go up and look at it closer.

(The SMALL ONE *again approaches the tree, this time clinging tightly to* JUNIE'S *hand. She looks up again at the doll.)*

SMALL ONE: Pretty! So pretty!

JUNIE: You like the doll? She is pretty, isn't she? My mother bought her for me, I think. Wait a minute. I'll let you hold her. She's going to be mine just as soon as Santa Claus comes to take the presents off the tree, so I guess I can take her down if I want to.

(She climbs up on a chair, removes the doll, and places it in the SMALL ONE'S *arms. The big dark eyes widen ecstatically. The* SMALL ONE *utters little crooning sounds and presses the doll closer in her arms. She sits down under the tree and rocks the doll back and forth, while* JUNIE *watches her with satisfaction.)*

JUNIE: You like her, don't you? Did you

ever have a doll like that? *(The* SMALL ONE *shakes her head.)* Well, *(slowly)* you could have that one if—you want her. I've got lots more.

SMALL ONE *(breathlessly):* Take home? Keep?

JUNIE *(more enthusiastically):* Yes, I'd like to have you have her. I guess I won't miss her—not much. Besides, I have my little yellow doll.

CHARLIE *(entering left and spying the* SMALL ONE*):* You! You foolish Small One! You know what you do? You take rice from our mouths. Come quick! Don't let missy see!

JUNIE *(giving him the parcel):* Oh—Charlie! Here's the present. *(He hides it quickly behind him as* KATE *enters.)*

KATE *(sternly):* What's this? What are you doing, Junie? Who is that child, and what is she doing with your doll?

(CHARLIE *slips the parcel behind the tree.)*

JUNIE *(taking the* SMALL ONE'S *hand):* This is Charlie's little girl, Mother, and her name is the Small One, and *(hesitating)* I've given her my new doll for a Christmas present.

KATE *(turning to* CHARLIE, *so angry that she forgets her usual method of address):* What does this mean, Charlie? Really, I must say I am surprised. And you've been such an ideal servant, too, all these years, until now. I never even knew you had a child. If you ever let such a thing happen again—

(Very quietly CHARLIE *takes the doll from the* SMALL ONE'S *arms and hangs it back on the tree. Then he stands stolidly waiting.)*

KATE *(annoyed):* Well—haven't you got anything to say for yourself? (CHARLIE *is still silent)* All light. Can go now. But no let happen again. Understand?

(CHARLIE *bows, takes the* SMALL ONE'S *hand, and goes out left.)*

KATE *(still vexed):* The very idea! I've always known you couldn't trust an Oriental, and that proves it. You have to watch them every minute.

JUNIE *(distressed):* But, Mother, I gave her the doll. I've got lots more, and I didn't really need it. And she hasn't any doll at all.

KATE *(patiently):* Junie, my dear, do you realize that that is an imported doll, with clothes made by a real Parisian dressmaker, and that it cost a great deal of money? It certainly isn't an appropriate gift for an unkempt little foreigner who probably doesn't have the slightest idea even of the meaning of Christmas. I'll tell you what we'll do. I'll have one of the church charity baskets sent around in the morning to Charlie's family, and we'll put some cheap little toys in it. You can pick them out yourself. That will be a nice, kind thing to do, I'm sure. Now go to bed, child. It's getting late, and I must go back to the party.

(JUNIE *goes out reluctantly. Suddenly* KATE *spies* JOHN, *who has been standing quietly by the small table at the right of the stage. She is taken aback at the moment, wondering how much he has heard.)*

KATE: Oh, Mr.—Mr. Liang. I didn't know you had come down. I hope you haven't been waiting long?

JOHN *(the smile gone from his face):* Not long, Mrs. Marshall. My Chinese friend was good enough to bring me a lunch, but I had already eaten at the docks.

KATE *(bewildered):* Your—Oh, I see. You mean Charlie. By the way, Mr.—Mr. Liang, I'm so sorry it happened so, but my daughter is having a few friends in tonight—just a few intimate friends, you understand, for a little party, and we all thought it might be better—that is, that you might not enjoy meeting strangers the first night you came.

JOHN: Please, Mrs. Marshall, make not even the smallest difference in your plans for me. I should be glad to meet any friends of you and my Mr. David. I count them not strangers who join in a common remembrance of the Great One's birthday. I pray you, do not trouble—

KATE *(confused):* Oh, it's no trouble at all. I'm sure you must be tired after your long trip, and Mr. Marshall is so anxious to show you his collection. He's very proud of it and always has to show it to everybody that comes. He's in the library now, but he'll be right in.

JOHN: Perhaps he would like me to join him there?

KATE *(stopping him with a gesture):* No, no. You see, there are people in the library, and I am sure you would find it pleasanter here. You won't be so likely to be disturbed. And now if you'll excuse me. There are so many things to attend to. You—you will wait, won't you, Mr.—Mr. Liang?

JOHN *(somewhat bewildered by her obvious confusion):* Why—certainly, if you wish. But I dislike to cause Mr. Marshall any trouble.

(Left alone, JOHN *looks thoughtfully after his hostess. He stands still for a long time thinking, then walks rather aimlessly across the room toward the tree. Pausing to look at it, he walks around it, and stops to look at it from the left side, where he stands unobserved by* BOB *and* CAROLYN, *who enter, right.)*

CAROLYN: Bob, come in here a minute, won't you, where no one will hear us. You can spare a minute from the dancing.

(There is a brief echo of noise and merriment from outside while the door opens and closes.)

BOB: Well, what is it now? Got another wall flower you want me to play up to? If you have, nothing doing—

CAROLYN *(much disturbed):* Listen, Bob, Dad is still in the library with the Milton Craigs, and he hasn't even started to get out his collection. And that Chinaman's likely to come downstairs almost any time. Couldn't you just stay around for awhile and watch—

BOB: While you make eyes at that rich Randall fellow! Nothing doing! I see now why you wanted everything to go just so. No wonder you didn't want a Chink popping up to spoil everything. He'd be about as popular with the blue-blooded Randalls as a cat in a cage of pet canaries.

CAROLYN: I know it. If Phil Randall ever found out we had friends like that, everything would be all up. And he does like me, Bob, I know he does. Won't you please do something? Go and tell Dad—

BOB: Nix. Do it yourself. I'm sick of acting one way to a fellow's face and another way behind his back. If you ask me, this Liang guy isn't such a bad sort. If he could just get bleached out a bit!

CAROLYN: But, Bob, he's impossible. He acts as if he thought he was every bit as good as—as good as we are. I've got to do something. He'd just ruin my party. Won't you please—

BOB: Oh, all right, all right. I'll tell Dad. I'll stick my head in the library door and yell, "Look out for the Yellow Peril!" That'll fetch him.

(He goes out, right. Gay young voices offstage call "Carolyn!" "Lyn, darling! Where are you?")

CAROLYN: Coming!

(She goes out, right. JOHN *comes from behind the tree. He walks slowly to the center of the stage. He looks tired,*

(Continued on page 38)

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NEW BOOKS

The book to which the Board of Editors is calling special attention this month is "The World Mission of the Christian Religion" by Wade Crawford Barclay. It deserves careful and thoughtful reading.

The World Mission of the Christian Religion. By Wade Crawford Barclay. Nashville, Cokesbury Press, 1934. 301 p. Price $1.25.

In writing this book the author had in mind specifically the need for such books in leadership training classes. However, as with other books intended for this use, the book is equally suitable for the general reader.

Dr. Barclay undertakes to lead his readers into the subject of the book by "a preliminary exploration" in which he lists some of the more common difficulties suggested by church workers, and in which he gives a suggested true and false test for the purpose of stimulating thinking. Following this is a chapter pointing out that the world needs religion. This chapter discusses some of the substitutes for religion, the forces against religion, and then closes with the conclusion that religion is essential to human life. Logically following this is a chapter which presents the Christian religion as *the* religion that the world needs. Other chapters in the book deal with the world society, inter-racial relationships, economic relationships, and international relationships. These are followed by a discussion of the message of religion for childhood, the need for creative opportunity for youth, "a life of service for mankind," and the hope of a Christlike world. Several of the chapters set forth some basic considerations, and then consider the Christian program for the improvement of prevailing conditions.

The point of view of the author is that our present world society is pretty much all wrong. In fact, he says, "From the crown of its head to the sole of its feet there is no soundness in it." To some extent the book may be found pessimistic, although the author shows a very confident belief that if the Christian religion is applied to the present problems of society, those problems can be solved. He condemns the present social order, naming capitalism specifically, and advocates a cooperative system, holding that this is in harmony with Christian principles.

Each chapter begins with some suggestions for exploration and discussion. Many of these suggestions include stimulating quotations, and are very helpful. It would have been fine if some specific suggestions for action, as well as for discussion and thinking, could have been included, but a person cannot do everything in one book. The last fifty-five pages of the book are given to some rather detailed notes on various items in the respective chapters, and a helpful index. The notes include additional information and suggestions, as well as references to sources.

The book is clearly and interestingly written. It will be of value to the person who wishes to make a more thorough study of the message of the Christian religion for our present world as well as for him who is just beginning to think with reference to this matter. It is the most exhaustive treatment in its field that has been prepared specifically for leadership training groups.

—F. L. K.

What About Alcohol? By Emil Bogen and Lehmann W. S. Hisey. Los Angeles, Angelus Press, 1934. 112 p. Price $1.50.

A text on alcohol education prepared with a three-fold purpose in mind: to serve as a teacher's manual, a student's text or reference book, and as a guide in visual education on the problems of alcohol. It was published for the Scientific Education Association, a California group of editors, educators, and business men who organized four years before the repeal of prohibition to develop an educational rather than a political approach to the liquor question in the United States.

The book carries the subtitle, "An illustrated outline of scientific facts about alcohol and alcohol drinking." Complete references for further study are given for each chapter. One of the appendixes lists brief references to "State Laws Requiring Scientific Teaching on the Effects of Alcoholic Beverages on the Human System," which is a digest of the U.S. Government Bulletin, 1931, Department of Justice, entitled *Alcohol, Hygiene, and the Public Schools.*

The Preface carries the following endorsement by Haven Emerson: "The great merit of these chapters and of every page is the entire trustworthiness of the facts described and the simplicity of the language used." Critical readers may, however, question whether all of the illustrations convey facts with the same scientific accuracy and clearness.

—O. M.

Youth Faces the Liquor Problem. By Bert H. Davis. Washington, D. C., Allied Youth, 1934. 32 p. Price 15 cents.

A brief study pamphlet for use in programs of temperance education. Prepared under the auspices of Allied Youth, a national organization which stands for "the liberation through education of the individual and society from the handicaps of beverage alcohol," and for the principle of total abstinence. There are six studies dealing with as many questions on alcohol commonly asked by young people. Problems for discussion are also provided. The appeal for the most part is to authoritative studies on the effects of alcohol and a useful guide to such studies forms a part of the pamphlet.

—O. M.

Narcotics and Youth Today. By Robert E. Corradini. New York, Foundation for Narcotic Research and Information, Inc., 1934. 113 p. Price: cloth, 50 cents.

Narcotics and Youth Today is designed to "fit into the curriculum of physical education in our schools" and is published under the auspices of the Foundation for Narcotics Research and Information, Inc., whose purpose is to promote and sponsor scientific research and distribute information on the problems of narcotics, especially problems concerning beverage alcohol.

In clear and non-technical language, this little handbook describes the nature and poisonous effects of narcotics and other drugs, and then discusses in greater detail the harmful effects of various narcotics, chiefly alcohol, opium, and nicotine on man, his nervous system, nutrition, circulation, and respiration. A closing chapter is devoted to narcotics and heredity.

The chief sources dealing with the effects of alcohol upon which the author draws for his materials are those which he calls the most important contributions in this field during the last decade: The British Medical Research Council, *Alcohol: Its Action on the Human Organism,* 1924; British Medical Committee, *A Review of the Effects of Alcohol on Man,* 1931; and Haven Emerson (editor), *Alcohol and Man,* 1932.

Although the book contains a comprehensive bibliography and a useful index, it seems unfortunate that the author's citations are not more complete (chapter and page references are consistently omitted) so that high school students and others might be encouraged to engage in further study and investigation.

—O. M.

Temperance and the Changing Liquor Situation. By Deets Pickett. New York, The Methodist Book Concern, 1934. 176 p. Price 65 cents.

The first section of this study book for young people and adults leads the reader to face frankly the situation in which we find ourselves as a result of the adoption of the Twenty-First Amendment, repealing federal prohibition. This is followed by a review of the days before and during prohibition, with an analysis of the effects of prohibition and the reasons for repeal.

Section III, the major portion of the book, discusses "Alcohol—and Why Men Drink It"; its effects upon men as individuals and as members of social groups. A chapter each is devoted to methods of control in Europe and Canada and methods and principles of liquor control proposed for the United States. The book closes with the question, "Shall I Drink?" and with a discussion of education for temperance in the church and in the community, the latter treatment dealing primarily with what the author calls "organizing a semi-political temperance effort."

Discussion questions form a part of each chapter and an extensive bibliography is appended.

—O. M.

Teaching Junior Boys and Girls. By Mildred Moody Eakin. New York, The Methodist Book Concern, 1934. 277 p. Price $1.10.

Mrs. Eakin, for many years the Director of Children's Work for the Board of Education of the Methodist Episcopal Church, makes available in this volume the results of her own experiences in religious education and those of a large number of other leaders of boys and girls with whom she has had contact. The purpose of the book is to provide specific guidance for teachers of junior boys and girls in the church.

Though the major portion of the book is given to a consideration of plans and procedures which can be used in a program of religious education of junior boys and girls, due attention has been given to the important basic matter of how boys and girls learn and to the general objectives for a program of religious education for the junior years. Detailed suggestions which may be used by the average worker in the local church and which at the same time provoke thought on the part of the more experienced workers are included for such procedures as discussion, use of the story, use of pictures, use of hymns and poems, introduction to the world family and the nature world, guidance in worship services, and the point of view in teaching which puts pupil activity in the place of strategic importance. The closing chapter considers the matter of supervision and testing oneself and the result of one's work.

Each chapter includes thoughtful project
iestions for group discussion or for indi-
dual study together with a list of readings.
helpful feature of the text from the stand-
int of group discussion is the inclusion
the end of each chapter of some sugges-
ns for preparation for the next session.
etailed reports of certain teaching situations
id numerous illustrations from actual hap-
enings in groups of juniors add to the value
the discussions and make them appear
ore practical and applicable to one's every-
y teaching situation.

There is a wealth of source material sug-
sted in the way of classified lists of pic-
res, poems, instrumental music, and hymns.
he suggestions for activities are made
gainst the background of a unified program
the church for juniors, and their richness
rovides stimulation to those leaders who are
rious about their task and want to find
dditional time so as to make possible the
rrying out of an adequate program.

Though primarily prepared as a textbook
r the unit, Junior Materials and Methods,
the Standard Leadership Curriculum,
is will be a helpful book for workers in
eir own personal reading.

—M. A. J.

Guiding Nursery Children in Home nd Church. By Eva B. McCallum. St. ouis, The Bethany Press, 1934. 240 p. rice $1.50.

This book is the successor to the author's ook, *The Nursery Class of the Church chool,* which has had a very wide and suc-ssful use. It provides a section of general uidance to the leader covering such prob-ms as: "How Can We Guide the Religious evelopment of Children?" "Discovering the eligious Needs of Little Children," "How ittle Children Learn," "The Use of the ible in Guiding the Child in Christian Liv-g," "Guiding the Child's Religious De-lopment in the Church School," "Descrip-ons of Nursery Classes," "Providing a ome Life and Environment for Little Chil-ren," and "Source Materials for the Nurs-y Class."

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A selection of songs; suggestions for par-nts and teachers in working together, for anning parties and special days, and for uipping the room where the little children eet; and a general classified bibliography e included. A set of illustrated leaflets for e in the home is provided for use with this ook.

—M. A. J.

My Body and How it Works. By Dor-hy W. Baruch and Oscar Reiss. New ork, Harper and Brothers, 1934. 99 p. rice $1.50.

In this little volume of just ninety-nine ges, the writers, thoroughly competent in eir field, have succeeded in giving a brief t readable outline of physiology for chil-en. Written in type and language suitable r reading by junior children themselves, e book lends itself to use as a source book the health units of the church school cur-culum and as a reading book which parents ay put in the hands of the children them-lves. There are numerous illustrations roughout the text and simplicity, clarity, d frankness characterize the style.

—M. A. J.

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OTHERS CALL IT GOD

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White Christmas

(Continued from page 35)

stunned. Without realizing what he is doing, he sits down in a chair and passes his hand wearily across his forehead. Presently he gets up again and walks aimlessly to the table containing the miniature manger scene, stands looking down at it. After a long moment he reaches out his hand and seems about to sweep the whole thing onto the floor, but at this moment WILLIAM *enters. He carries a large box under his arm.)*

WILLIAM *(cordially):* Oh, here you are! Hope the folks haven't been neglecting you. Fact is, we had a few friends in this evening. Just a few young folks. You're tired probably and wouldn't care to meet any outsiders tonight. It gets on a fellow's nerves when he's tired, to meet a lot of strangers. I thought it might be pleasanter if you and I could have a little chat right here by ourselves. We're far enough away so the music won't bother us, and we can have a cozy little evening together —that is, if you're not too tired. *(Hopefully)* Perhaps you would feel more like going to bed.

(During WILLIAM'S *somewhat rambling speech* CHARLIE *has entered and picked up the tray. He catches* JOHN'S *eye over* WILLIAM'S *head and gives him a slow, sardonic smile, into which is cast all the bitter wisdom that ten years of disillusionment have given him.* JOHN *is no longer the smiling, hopeful enthusiast of a few minutes before. He looks older and graver, and the youthful, buoyant spirit seems to have gone out of him.)*

JOHN *(quietly):* Whatever you say, Mr. Marshall. I am not tired. But I dislike to cause you any trouble to entertain me.

WILLIAM: Oh, it's no trouble, no trouble at all. Fact is, I would enjoy having a little chat with you. And later on I'd like to show you my collection. A little hobby of mine that I find quite interesting—old American coins. *(He gestures* JOHN *to a chair, and they sit down.* CHARLIE *still hovers in the background with the tray. He appears to be looking out of the window.)* Well, Charlie, what are you waiting for? They'll be needing you to help serve the ices.

CHARLIE: Yes, sir. Velly big storm, sir. Going to have velly white Chlismas—velly white, I say. *(With another significant glance at* JOHN, *he goes out left, surreptitiously picking up* JUNIE'S *present to him from behind the tree as he does so.)*

WILLIAM *(getting up and looking out of the window):* That's an expression we have here in the north. We say we have a white Christmas when the ground is covered with snow. I guess we're going to have one this year, all right.

JOHN *(half to himself):* White Christmas. White Christmas, you call it, do you? Yes. I should say it was going to be—very white.

WILLIAM: Must be a good two feet of it by this time.

JOHN: Two feet? Oh, I see. You mean the snow. Yes. Of course.

WILLIAM *(sitting down and groping for a subject of conversation):* Well, suppose you tell me about my brother. He's well, I suppose.

JOHN: Mr. David? Oh—yes. Mr. David is quite well.

WILLIAM: Looked kind of thin in the last snapshots he sent us. David always did take things hard. Probably he thinks he has the whole future of China on his shoulders.

JOHN *(quietly):* Yes. I believe he does think exactly that.

WILLIAM *(settling back comfortably):* Well, we're behind him in everything he's trying to do, although of course in recent years most of us haven't been able to help financially as much as we would like to. I've always been a great believer in missions, and I've tried to keep my church interested. I've told them more than once we ought to keep our missionary contributions on a level with all our other charities. Christian America has always stood for helping the weaker brother, no matter what his race or color may be.

JOHN *(in a peculiar voice):* Yes. Exactly. Christian America—helping the weaker—brother. I think I am beginning—to see.

WILLIAM: That's one thing we've always insisted on in our local church and city charities. I suppose our church is sending out about one hundred baskets this Christmas season—to all sorts and conditions of people. In fact, I know they are. My wife happens to have charge of it. But we never ask what color a man's face is or even if his religion is the same as ours. He needs something we have to give him, and we're glad to give it. It's our duty as Christians, you understand.

JOHN *(slowly):* Yes. I understand. I think I understand—perfectly. One of my own people expressed the idea exactly when he wrote—let's see, how would one express it in your language?—"The lion that has eaten his fill lets even the cat lick his whiskers." Or, as it was once said to One greater than he, "Even the dogs eat of the crumbs which fall from the master's table."

WILLIAM *(hardly knowing how to take this):* Er—yes—yes. I've heard the Chinese poets were very clever.

BOB *(suddenly entering left):* Mr. Craig's trying to find you, Dad. He says if you're going to show your collection to a friend, he'd like to see it too.

WILLIAM *(starting up out of his chair):* Craig! He isn't coming in here, I hope!

(MRS. MILTON CRAIG *appears in the entrance, right. She is a rather large, fashionably dressed woman with a slightly imposing manner.)*

MRS. CRAIG: Oh, here you are, Mr. Marshall! I wondered where you had disappeared to with that friend of yours. Mr. Craig is looking everywhere for you.

WILLIAM: Oh—Mrs. Craig! Er—tell Mr. Craig I'll be right with him. I—er—just a little matter of business—

MRS. CRAIG *(coming farther into the room):* Don't move, Mr. Marshall—please. Milton says you are going to show your collection to a friend, and if you are, do let us see it, too. We've heard so much about it. *(She has now come far enough into the room to get a good view of* JOHN, *who has risen, and stands, straight and impassive, beside his chair. The expression of* MRS. CRAIG'S *face changes very noticeably, from curiosity to amazement, and from amazement to a sudden disdainful coldness. She is like a gushing stream become suddenly frozen. At this moment* KATE *appears in the entrance, right, and stands regarding the tableau with something akin to horror.)* Oh! I beg your pardon. I see I have interrupted—

WILLIAM *(confused and embarrassed):* Not at all, not at all, Mrs. Craig. Er—won't you sit down? I—er—I was just going to open my collection.

MRS. CRAIG *(turning away with a frigid little smile):* No, no. Don't let me keep you from your—friend. Some other time —perhaps—

WILLIAM *(keenly distressed at the thought of offending the Craigs):* Er—Wait a minute, Mrs. Craig. As I said—a little matter of business—I'll be right with you—

JOHN *(suddenly pulling the leather wallet from his pocket and taking out the bills it contains. As he speaks there is something in his voice that arrests the attention of all in the room):* I not keep you any longer, Mr. Marshall. Our business, it is now all done, is it not? See—I return to you the money you so kindly give to poor unfortunate. Now I no longer need, so I give it back to you—

(He places the bills in WILLIAM'S *hands. Hardly knowing what he is doing,* WILLIAM *closes his fingers about them.)*

WILLIAM: You—you—what? I don't understand.

JOHN: You give money to poor Chinese in need. You have so good, kind heart. You want to help poor, weak, yellow brother. But Chinese cannot take. He return to you—so. Always will he remember. Always will he be grateful.

*(*JOHN *bows, his face grave and impassive, while* WILLIAM *stands holding the money, speechless. He knows now what* JOHN *is trying to do for him, and, while he feels an intense embarrassment and not a little shame, both emotions are tempered by a strong relief.)*

JOHN *(his voice grave but with a flicker of irony in his eyes):* Perhaps sometime the kind Mr. Marshall find job for poor unfortunate yellow man. The Chinese, he make velly good Amelican servant.

MRS. CRAIG *(turning to* KATE *with a smile):* I've heard your husband was one of the most charitable men in the city, Mrs. Marshall, and this proves it. Generous with charities, Milton says, means hardheaded in business. When you get through dispensing your charities, Mr. Marshall, you'll find us in the library. We do want to see your collection.

(Smiling pleasantly, she goes out, right, her arm tucked in KATE'S. *There is a long silence after their departure.* JOHN *continues to stand straight and impassive, his head slightly bowed as in thought.* WILLIAM *is much embarrassed.* BOB *watches the two intently, in his eyes a combination of amusement and irony.)*

BOB *(breaking the silence at last):* Well, Dad—I should say it was up to you to

thank the gentleman—for getting you out of an embarrassing situation with the utmost skill. If you ask me, the honors for that engagement went all to China.

WILLIAM *(trying to pass off the matter lightly):* Well—I suppose I do owe him an apology. But I think John understands the situation as well as we do, and he certainly rendered me a great favor that time. It would have been a big blow to me just now to lose Craig's business friendship, and Craig is one of those men who have peculiar prejudices. I'm sure you understand that none of us feel that way, John. Kate and I are both keenly interested in the whole missionary enterprise.

(John remains silent. Finally, conscious that he is still holding the money in his hand, WILLIAM *with a little embarrassed laugh holds it out to* JOHN.*)*

WILLIAM: Well—now that these have served their purpose, I'll return them. *(As* JOHN *stands motionless, making no gesture to take them)* Why, what's the matter? They're yours. Why don't you take them? *(*JOHN *slowly shakes his head.)*

JOHN *(quietly):* No, Mr. Marshall. They are not mine. They were yours in the beginning, and now they are yours again. I have given them back to you.

WILLIAM *(aghast):* What—what do you mean? Are you crazy? That—that was just a little joke.

JOHN: It was not a joke. On the contrary, it was most deadly serious. I meant everything I said. I cannot take your charity.

WILLIAM *(sputtering, almost angrily):* But you're not taking my charity. I gave this money to be used in mission work. Don't you understand? It's been my money that made you what you are. If it weren't for me, you'd likely still be a poor, ignorant heathen.

BOB: Tone down, Dad. I don't blame him for not taking your money. I'd do the same myself. And it's Uncle David who's made him what he is, not just your money.

JOHN: Now do I understand why the light your great people have striven to shed abroad has not long since swept the whole earth into flame. You have sent it out as one hands out a crust to the beggar at his gate and not as one who invites his neighbor in to sup with him and to share the bounties with which God has blessed him. You have tried to give other men your God done up in white paper and tied with a white string, and bundled in a Christmas basket. *(After a pause, more gently)* Do you suppose the Chinese has not also, like you, a pride in his race, in his color? Does the sun envy the moon because her face is paler than his own? Would you believe me if I told you that to me your pale faces were ugly and unsightly did I not see them even as Mr. David has all these years seen mine?

BOB: I—I never thought of that. I suppose we do look kind of funny to you.

JOHN *(very quietly, speaking to* BOB *now instead of to* WILLIAM*):* I came here tonight believing that your great America was Christian, that her people were even as my Mr. David, who taught me to love all men and to treat them as my brothers, but I was mistaken. I came with my hand stretched out in friendship, and you made me think that you, too, were my friends, while all the time you were ashamed of my presence and despised me because of my color. Now have I seen the truth, and I have passed through a great darkness. I thought at first that you had taken away from me my Christ, as you have taken him away from Charlie, as you must have taken him away from so many others—because you have put upon him a white face and stripped him of his simple oriental dress and placed strange words upon his lips. But I can see now it is only my dream you have taken away. For the Christ I know cannot be changed or even touched by human littleness. His face is neither white nor black nor brown nor yellow, but only a vast and shining radiance. And I am going back to take him to my people.

WILLIAM *(uncertainly):* But—what is to become of your dream? You said it was the dream of your life, this year in our American college. We can't let you go back without getting what you came for—

BOB *(jumping up, suddenly eager):* Good heavens, Dad, are you blind? Don't you see, he's just been telling us what it might be—if we'd only all work together. Why—it isn't just that we've got something over here to give him—it's that he's got something to give us. Talk about missions! Why, if we could all go into it the way John says, we'd change the whole world all over. We'd solve all our problems—war, economic strife, and all the rest. We've been doling out charity to other nations long enough. Why not try sharing awhile—sharing ourselves as well as our pocketbooks—making the Chinese laundryman around the corner as much our brother as the fellow over in Peking—*(He stops, a bit shamefaced, then goes toward* JOHN.*)* I say—I'm sorry for the way we've acted tonight. We've all treated you like dirt, and I know it. But I'd like to be real friends with you, honest I would. What do you say? Will you stay and go to the "U" this winter if I go without my car and use that money to help pay your way?

JOHN *(a sudden light breaking over his face):* You really mean that? You'd give up the car you wanted—

BOB: Sure. And—there's nothing charity about it this time. I—I can't just express it, but—well, you've got something I want, and I know it. We've both got pretty big jobs to do—and maybe we can help each other.

JOHN *(his face glowing with emotion):* Yes—I believe we can—help each other.

*(*BOB *puts out his hand and* JOHN *clasps it in a long friendly grip.)*

BOB *(putting his arm across the other's shoulders):* Say—I'd like to take you into the other room and have you meet some of the fellows—

(Together they move toward exit, right. WILLIAM MARSHALL *stands looking after them for a moment, then he looks down at the bills in his hand.)*

CURTAIN

A Correction

The address of the Shima Art Company is 16 West 57th Street, New York City; not 6 West 57th Street as printed in last month's *Journal.*

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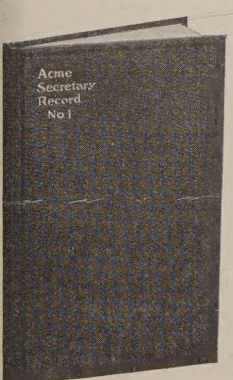

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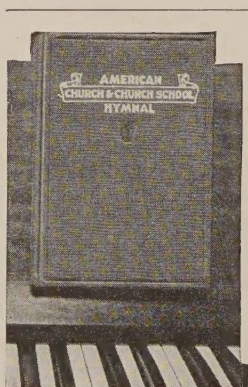

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Judging One's Own Achievement Accurately

(Continued from page 5)

The final question we must ask ourselves is the most important of all—"Have I remembered that my efforts may have indirect and unnoticed results?" Any fine undertaking has effects of two entirely different types. It has its immediate, obvious, and tangible results—as when a great musician gives a concert, entertains a thousand people, and fulfils his obligations to the manager who has hired him to perform. But that same music has further effects, effects which are far less obvious. What about the new quietness and courage which filled the hearts of a hundred tired people as they listened? What about the new ambition quickened in the heart of a boy who had always wanted to take up music and who walked home from the concert determined to begin lessons the next day? Repeatedly, those of us who are preaching and teaching forget that we see only a part, and probably a minor part, of the results of our work. By their very nature our efforts cannot disclose the full consequences that flow from them. We must learn to give our best to the task before us, remember that its effects are greater and more durable than we dream, and then steadfastly refuse to judge ourselves either harshly or hastily. On the basis of its immediate, obvious, and tangible results, Jesus' work was a complete failure. But did the immediate, obvious, and tangible results tell the whole story?

Letters from Our Readers

(Continued from page 13)

just as well be discontinued, yet there is a place for this if properly conducted. There are religious questions which trouble youth and adults and which demand the "give and take" in order to get the light they are seeking. While other organizations in the church may meet this need thoroughly in some churches, the Sunday school also affords a unique opportunity for this purpose. There is conflict of opinion on certain current issues, which are vital to religion, and about which most people demand that their view be considered as well as the minister's preachments.

My last comment concerns the provision for the religious instruction given to juniors and under. Perhaps, if I saw the experiment first-hand, I would not record this criticism. But judging from the brief report, it seems that "training in worship" is the emphasis for juniors and under. While there is provided instruction by the minister for juniors and intermediates on Saturdays for a period of three years or more, yet I do not gather that children are being taught lessons so *graded* that they are receiving the necessary religious background that should come during these formative years.

Trying to work out a solution, or a partial one, for our own peculiar problem, we are experimenting with a "Church of Youth." This is for all young people twelve and above. The entire service is one hour and fifteen minutes in length. There is a brief opening service led by the general superintendent of the church school, then we have half an hour in organized classes, studying the closely graded lessons. Following the class period, all assemble reverently in the church auditorium for the closing service of worship led by the minister. The service is carefully prepared, mimeographed, and handed to each worshiper. During this half hour of worship, the minister preaches a brief sermon. The plan contemplates th formation of a Youth Council, which will evolve an supervise the entire youth program of the church, th development of a Youth Choir, et cetera. The experimen has not been conducted long enough to arrive as yet a any definite conclusions, but from all comments so far, i appears to be well received. This plan makes it possibl for the minister to reach and be the minister of the entir group from intermediates through young people, an affords him the opportunity to develop a service meetin youth's peculiar needs.

—C. Wesley Israel, *Minister, West Ridg Community Church, Chicago, Illinois*

Realizing Our Objectives through the Christian Family

(Continued from page 8)

school, it is only too true that too often there is a basi in fact. When attendance is irregular, home assignment unprepared, conduct in church school cynical or indif ferent, who other than the parents can carry the majo part of the blame? On the other hand, when home an church cooperate, the former giving its fullest support the latter providing the finest type of opportunity for ex perience in the life of the church, then we may expec some definite results. Let the family take the same meas ure of pride in the achievement of the child in the churc that it does in his achievement in the day school. Let i take the same pains in interpreting the life and work o the church that it does in interpreting other aspects o life. Let it encourage the child to grow as rapidly int full membership in the church as at each stage of hi growth he is able. Let the family do all of this, and w will have a basis on which the achievement of this objec tive may be built.

The Bible

By and large, parents who bring (or send) their chil dren to church school are concerned about their learnin to know the Bible. This is a legitimate and laudable ob jective in spite of our more recent emphasis on life val ues. The two are not necessarily in conflict. How fe parents, however, realize that the church school canno ever hope to do as well as the home the work of teachin the child to love the Bible, and to learn to know it in th most vital way. The parents' attitudes toward th Bible will be reflected in the child. Their use of storie from the Bible for the inevitable story hour will not onl give the basis for familiarity with the content of the Bibl but will also furnish some of the most delightful moment of the child's life. And it is to be borne in mind als that things learned under the spell of deep interest an pleasure are the more likely to "stick." Without the as sistance of the family in getting home assignments done the church school in its very short period can never suc ceed in helping the child achieve the more formal master of the Bible.

* * * *

Shall the church, then, abdicate in favor of the famil as a school of religious education? By no means. Ther are indeed many values which the church can achiev through its more formal program and its larger socia groups which the home on its part cannot accomplish Far better, let the two work together, each making the pa ticular contribution which it is best able to make.